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SOCIAL EDUCATION IN HIGH SCHOOLS

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Would you like, dear reader, a complete, condensed, comprehensive conclusion of all that has been said and done upon the social education of young people of thirteen years of age and upwards in school? You could hardly expect it in response to an editor's request that I say what can be read in twenty minutes and that I say it immediately. Expect, rather, an informal expression of the ideas that come into my head as I think over thirty years' experiences with boys and girls and teachers. I have been orthodox as far as school tradition goes. I regret it. You catch me at a time when a great many of the forms and usages of education seem to me stupid and wasteful. My contribution may offend your sense of fitness or attack some notions regarding school which have seemed to you proper and meritorious.

By social education shall we understand that training which fits one to take his place as a member of the whole assemblage of mankind and to advance its common interests? There is hardly any education of this kind in high schools. If you will recall what high schools do you will remember Algebra, Geometry, Latin, modern languages, English, history, physics and some other science, drawing, singing, gymnastics, possibly manual training and commercial subjects and, may be, civics, which is mostly information as to how the government is run. I have heard high school men and women quote Professor Dewey, Dr. Thorndike, Stanley Hall, Professor Bagley and Wm. H. Burnham, to show that the main purpose of a school supported by

the community is to train members who will realize the ideal of community participation; but I never knew of a high school which was conducted with any observable intent to realize such a purpose. My neighbor, Paul Radosavljevich, of New York University, who has delved into educational theories, tells me that it was only late in the nineteenth century that education began to be considered as a preparation for social life. Herbart, Ziller, Paulsen and the men who gave our convention-speakers material for addresses, were individualists. Their pedagogy was the perfection of the pupil's powers. But all the high schools I have known have been innocent of both social purposes and individualistic aim. They have been machines for transmitting to such children as would remain in school a rather antiquated and useless assortment of knowledges called the course of study, which was assumed *a priori* to be a valuable mental gymnastic, but which nobody ever tested to see whether it was valuable or not. The high schools are still at this old process. They take in large numbers of children whom they fail to engage or hold. Their teachers are not trained for either the perfection of children's powers (individualism) or for producing co-operative members of society (social service). The instructors have specialized upon isolated studies: physics, algebra, Latin, not upon mind processes, not upon social conditions and needs. Although no theory of education now admits that the purpose of the public schools is to transmit information and to test it; although no laboratory trials have been able to determine that drill in a useless subject, algebra, is education for any other field than algebra, the daily occupation of the high schools is to do that which all the authorities insist education is not. High-school processes are neither individualism, nor social service, but Bourbonism. They are costing a lot of money, they are doing a lot of hard work, but the country might be better off if they were abolished and the buildings were devoted to the preparation of boys and girls, of from fourteen years of age and upwards, to live useful lives and to serve society. The purpose I should like to give to high schools would not be their present one of "doing as high schools do," it would not be Plato's proposition of individual perfection, not to get here and there a man to go a long way toward completeness, but to have all go as far as we can urge them for the common good. Public education is for the public, for mutual benefit and for the co-operative action of all the people. Your father paid

two dollars a year school tax but you cost the community fifty dollars a year for your high-schooling. Who paid the rest? Was that for the sake of putting a Latin grammar into you? Hardly so. The vision of the founders of the free school system was that it would produce a new race, serving one another, developing the brotherhood of man. It was not an academic dream. They believed it, they voted their treasure for it, they shed their blood for this ideal. The spirit of it lingers on in hopes that universal education will remake society, banish crime and misery. It is not doing this. That is not because it can't, but because the thing the public schools are offering is not education at all. It is largely dead stuff unconnected with social service or individual character. It is the old commodity that schools passed out before there was an American revolution, a community spirit, or an acceptance of the doctrine of the brotherhood of man.

Everybody knows that the educational systems of the older centuries were unsocial, anti-social. It does not seem to me that our high schools have taken adequate steps to make it clear to their children or their constituencies that the purpose of education changed in 1776 so far as we are concerned. It is unsocial for a high school to confine itself to the education of those children over thirteen who reach a standard of attainment set by the high school. The children who do not reach that standard are not educated. There is no institution for educating them. The children abandoned or neglected by high schools are a disgrace and a shame on the heads of high-school managers. The vicious notion that a high school is an aristocratic institution for the intellectually elect is as unfair as the usage which permits spending the people's money to maintain a speedway for fast horses. Another unsocial custom persisting from feudal times is the award of prizes for superiority in scholarship. There is no social service secured by the selection of the best scholar for special honor. It is rank individualism. The choice of valedictorian and salutatorian, the public award of diplomas to the small per cent of entrants who complete a course, is based upon no social need. The growth and persistence of secret societies, nests of snobbishness, illustrate a neglect of broad social training, a service which high schools might effectively render.

I have noticed among high school students some strange retention of ideas of superiority to the ways of the common run

of men, as though a license were granted to the sons of gentlemen. In Iowa City students playfully wrecked the Imperial Hotel, routed the police, and terrorized the town. In Baltimore twenty-five students, for a lark, sandbagged one of their classmates so that he died next day. In Madison, Wis., ten athletic young co-eds dragged a girl from a sick-bed, tossed her in a blanket, and suspended her from the beams of the dormitory attic. At Schenectady the students painted several cows green. At Marion, O., they besmeared books and papers with Limburger cheese. At Berea, O., they carried a cow up two flights of stairs and turned it loose in the chapel. In Cincinnati they put ipecac and croton oil into the lemonade furnished for a class dance. In Brooklyn they threw chalk and erasers out of the windows of an elevated train at the passengers in the street below, pulled the bell rope, resisted the guard, and jeered at the women and girls in the train. In Boston they tortured and finally killed a little pig which had been painted with the class colors. Another class fell upon the little animal with clubs and beat him to death. In New York two hundred students thronged without tickets into a subway train. They removed all the electric bulbs from the cars and threw them at passengers upon the station platforms. They stole the red lanterns from the roadway, shampoed with old eggs and molasses certain of their number, and performed other amusing indignities.

You can add more instances to the proceedings of those whom our high schools have trained. Editor Winship, of the *Journal of Education*, says these pranks are more numerous in proportion to the student body than they were forty years ago. He lists the anti-social acts which every Boston teacher meets almost all the time: "Lying and cheating are in many schools the usual, not the unusual thing. Stealing is a matter of course. An absent child's belongings vanish like the dew of morning. Language unspeakably vile pervades the playgrounds. It is no strange thing to find notes and pictures of the most vulgar kind. Hoodlumism enlists the larger boys; there is but little respect for law or authority."

It would be the grossest libel to indict the high schools for producing these abuses. These social diseases seem to me remnant of a barbarous state. What I do blame the high schools for is a persistent stupidity in failing to attempt the social virtues which are the antitheses of these social crimes. School punishment is inefficient. It grows from a savage inheritance,

the desire to revenge. Unfit punishment does not prevent repetition of crime. The public censure by the Puritans increased the vice it aimed at. Persecution strengthens religious or political error. I know of no institution which is more stupid in its use of punishment and correction than the typical school. Its workers have not studiously considered discipline. When the offense comes it finds a teacher unprepared to meet it. One is prone to seize blindly upon the first corrective device that comes to mind and usually upon one which fits into no scheme of social education but creates an antagonism between the school and its master.

The essential spirit of a democracy, viz., that all citizens will unite to fix responsibility for crime, has not been fostered successfully in any high school I know. The majority of teachers regard a pupil's giving information of wrong doing as worse than the ill deed itself. Judge Conelly of Brooklyn warns three school boys to cease disorder in a railway station. They jeer at him. With the aid of a policeman he takes two into custody; the third escapes. "Who was he?" the judge enquires as he proceeds to sit as magistrate in the case. "We will not snitch, your honor," the boys reply. "Very well, I'll lock you up until you will. The common law makes every citizen a policeman. It is as much your duty to bring offenders to justice as it is mine." The boys then have no difficulty in naming the offender forthwith. On the other hand, fifty-four pupils in the Lyman Trumbull School, Chicago, all of whom knew who stole the teacher's watch, preferred to shield the thief. Winthrop Crocker, from a questionnaire circulated by him, finds thousands of teachers who hold that a boy who tells on another is unfit to be counted a member of good society. Crocker himself and many others count fidelity to truth and law and the good of society as a whole, superior to fidelity to one's fellow who has broken the law.

These considerations suggest that high schools are not performing social education and have not prepared themselves to attempt the rudiments of it. It is my personal belief that a very large number of teachers are aware of the uselessness of their daily work and are eager to undertake an educational service which is consciously and intelligently directed toward producing a higher type of man and woman, prone to co-operate in raising the standard of social life. It has always seemed to me that a school is even abler than a church to do this, for the

school is without the unhappy opposition of different sects. For some years I was "on the road" for a business concern. My territory embraced towns in Montana, Idaho, and Washington, upon the frontier of civilization. Vice scorned concealment. There was a hilarious pride in evil without shame. Sensuality, indulgence, hard-heartedness and savagery boasted the wide-open town. When the little school house came, before the church, the resorts of vice withdrew somewhat from public sight. More schools, more decency. The dream of the Fathers, that schools would uplift the nation, persists in spite of all the delay of schools in addressing themselves directly to this business. The community still will have its teachers to be pure men and women. The profession will still draw to itself the cleanest minded of all who offer themselves as public servants. My thesis is that they lose the most of their opportunity by treating social righteousness as an incidental concern instead of throwing the whole of their intelligence and energy into reforming this old high-school machine until its social purpose is direct, evident and without the need of diagram or explanation. It requires a complete overturn of current usage for a man who has prepared for high school teaching by a long period of fussing over *x* and *y*, to address himself to the more important and difficult task of showing and establishing the dependence of each human individual on a multitude of other individuals, of making real the doctrine that no man liveth to himself, but we are everyone members of one another. It means a revolution to make a high school the means of cultivating so live a spirit of brotherhood that a student will scorn the cowardly pranks such as I just now listed. It means a remaking to charge the high schools with the duty of fostering such a respect for mother and sister that the meanness of sexual indulgence and the manliness of reverence for womankind will become habitual convictions.

I never knew a time when so many teachers wanted to do better. You go to the conventions and hear the old papers on the methods of presenting the moth-eaten curriculums. Then some one gives his address upon training for efficient, patriotic manhood. At once the air grows vibrant with enthusiasm. The eyes of the schoolmasters brighten. You feel that something worth while is being said. It will not be long before the high-school staff of the country will pass the listening stage and get up and do something for the creation of a social conscience

in the community. There is no lack of schemes for it. The proceedings of the National Education Association give one in complete detail. There is no lack of authority for it; the National Commissioner of Education calls it the one greatest need of our time.

The chief obstacles to it are our conceit and our laziness. We dislike to admit that this elaborate high-school procedure which we are carrying on from day to day is wrong. We dread to undertake the task of a new organization aimed at products which we have thus far hoped might come from the conventional things we have been doing. We are about to confess that the traditional high school hope has broken down. Character can not grow from Latin grammar or from the works of Caesar, any more than one may learn to draw by hearing music. Social education needs more than a machine devised by seventeenth century scholars to fit boys for college. It needs teachers who will follow their child-loving instincts, who will apprehend what the social needs of our time are, and will then intelligently plan day by day occupations to meet them. The logical body to undertake the reform of high schools is the Board of Education. All Boards that I know of are prone to be guided by what other Boards do. You people who are determined to make your life count for the greatest reform of our time must get yourselves appointed upon Boards of Education. You will then conduct an official inquiry as to how your high school is contributing to the improvement of society. The absurdity of the answers will furnish argument for change. Then you get a committee to suggest improvements. You push in, little by little, promising reforms. In time you'll get a high school that is a real social force in your town. Then publish articles about it. Advertise it broadcast. Hundreds of Boards will imitate where one will invent. The experiment is worth while. There is really nothing more so.

THE OPPORTUNITY AFFORDED BY THE SOCIAL LIFE OF THE SCHOOL

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Education is not *preparation* for life, it *is* life, says Professor Dewey in his "Educational Creed." It is due to the conviction that this is true that many earnest teachers have, in recent years, given more and more attention to the general social life of their schools. They see quite clearly that preparation for life and living itself cannot be separated. The best preparation for the life of tomorrow is to live completely in today, meeting its opportunities to the fullest extent of one's ability.

This recognition that *education is life itself* carries with it the recognition that school-education cannot confine itself to the training of the mind or of the moral nature in isolation from the pupil's social relationships. It must train the *whole child*. There is no warrant for assuming that one phase of child-nature is any less in need of training than other aspects, or, specifically, that a child needs less training in his social relations than in his intellectual processes.

One of the popular current conceptions of the end of education is social efficiency, and yet with most teachers it is a mere verbalism, having no direct relation to the actual work of the school. The teacher is usually content to think that if he trains the boy in the ordinary school studies he is training him to be an efficient member of society. The penetrating observer, however, sees that this is not the case. The training for a socially efficient manhood or womanhood must include, at every step of the process, the *whole child* in all his relationships.

Our public school work today is being subjected to a rapid-fire criticism of a most searching order. Some of it is unintelligent and foolish, but some of it must be seriously faced. That a good deal of school work from the beginning to the end does not make vital contact with the child and with the youth is fairly evident. How else can be explained the fearful waste involved in retardation and in dropping out that prevails everywhere. We can scarcely say that all our over-age pupils, or those who drop by the wayside, are of inferior intelligence. Some of them are, no doubt, but for many the work of the

school is so abstract and unrelated to the interests of life that it fails to grip them in any impelling way.

To meet this situation is no easy matter. No one patent nostrum, no one royal road will be sufficient, and yet perhaps the most far-reaching remedy is to appreciate the fact that the school is a social institution, and to work this out consciously and systematically in our practice. This conception of the school, if realized, demands the doing of many things. It demands a curriculum that shall more definitely prepare for vocations, and that shall as a whole appeal to children as helping them to understand and act intelligently in the great world outside the school's walls. It demands also the recognition of the fact that the boys and girls within the school have a *social as well as an intellectual nature*. The first one of these demands we shall reserve for discussion on another occasion. The latter need, the recognition and the importance of the general social life of the pupils in the school, we shall consider here.

The systematic study and development of the social life of the school is necessary for two reasons: First, it is needed to render the strictly intellectual training more interesting, more vital and more effective. Secondly, it is needed because all boys and girls from a moral point of view, are quite as much in need of training in proper social relationships as in intellectual processes. In fact the two cannot be separated. In all normal growth both phases must be concurrent, each one will supplement the other.

Every school has a social life of some sort. People of any age, and especially of the high-school age, cannot be brought together day after day without developing manifold social relationships, without influencing each other in all sorts of ways for better or for worse. The question is whether this obvious tendency is to be officially recognized and used as an educational opportunity, or whether it is to be ignored or suppressed. If we imagine we can take either of these latter courses, we deceive ourselves. To attempt it is to run the risk of transforming a precious educational opportunity into an occasion for almost any amount of harm to the youth.

The attitude of school men and women has passed through several well-marked stages. First there was the spontaneous, uncontrolled social life of the pupils, existing but ignored, or energetically suppressed. Then the idea came that these social activities should be controlled so that they might not interfere

with the primary and legitimate functions of the school. They were looked upon as evils, but as necessary evils to be curbed. This is about as far as most school administrators have gone. In some quarters, however, the conviction is assuming definite shape that this social life must not only be controlled but also that it is part of the function of public education to develop it, *and make of it a positive, moral force in the work of educating boys and girls.*

Let us first of all try to get a clear conception of the nature and character-forming influence of the spontaneous social tendencies of children. We must carefully define our problem. We do not here have in mind the obvious and important fact that every child is from birth surrounded by people, and that the whole course of his mental development is determined by his human associations. This sort of social influence exists for all ages and circumstances of life, for little children as well as for older ones. We have in mind rather the sociable, group-forming tendencies which are not apparent in the earlier years, but which gradually appear, quite spontaneously, and become more and more marked as childhood turns into youth.

These early groupings are but the fore-shadowing of those elementary forms of social life which lie at the basis of all human society. They have been aptly called "primary groups" and may be most readily illustrated by the associations involved in the family, the neighborhood, the playground, and all sorts of social and fraternal and religious organizations. These are the units out of which is built the larger whole of society. They are primary, as Cooley says,* because they are essentially the same the world over, notwithstanding differences in race, in nationality or in form of government. They are also primary because they are the "nurseries of human nature," they furnish the conditions in which the child gets his first experiences of human nature, in which in fact, his own human nature is first formed and built up. They are not ideal in all respects, but they come nearer to being ideal than any of the larger and more loosely-knit social groups such as cities, states, or nations. The intimate fact-to-face association which necessarily exists within these little groups gives the child his first experience in social unity or "oneness" with his fellows. Still following Cooley's admirable discussion, we may say that this sense is the mother

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of all social and hence of all human virtues, for social solidarity can exist only as it is supported by a certain sense of loyalty, a certain regard for lawfulness, and a due respect for individual freedom. To be loyal to one's group means that one must be truthful to one's fellows: he must be ready to serve them even against his own individual interest, nor can he be loyal to his group except as he experiences more or less kindly regard for its other members. These are fundamental human virtues which one is not born with and which one cannot acquire except through fellowship in a "primary group."

We need not pause here to give illustrations of the reality of primary-group virtues. Every family, if it is in truth a family, every neighborhood and playground will furnish evidence to him who takes the pains to look. No boys' or girls' club or even the worst gang could hold together for a moment except as its members have some sense of commonality, some regard for law, for fair dealing, for kindness among themselves. These fine qualities within the group may be coupled with much that is unlovely, especially in the group's treatment of those who are without its pale, *but they furnish the basis, the raw material, for all possible improvements in the relations of men and women whether on a small or on a large scale.*

When we reflect that these group-forming tendencies are strong in children, especially as they approach the high-school age, we can see what an immense educational opportunity they afford for the realization of moral culture. The school has tended to deal with its children as individuals, when they are in reality social beings. It has tried to train them as individuals in the virtues of truthfulness, justice, loyalty, fair-play, and lawfulness. As abstract statements these terms mean nothing to children; but when illustrated by intimate associations of the playground, gang, club, or school itself, they stand out with convincing force. It is not so necessary, however, as a first step, that children shall have these desirable qualities of conduct pointed out to them; it is far more essential that they shall have abundant opportunity of actually experiencing them in association with one another under the wise but not too officious supervision of parents and teachers.

Every school which sets up moral character as one of its ideals must recognize and encourage the group-forming instincts of its children through which they will learn much that will make them well-rounded men and women.

The social life of the school has naturally several phases which must be recognized by the teacher who wishes to make it a valuable educational asset. In the first place, there is the school as a whole which is itself a "primary group." If the school is too large for an ideal social group, it can easily be sub-divided into natural groups of rooms and classes. In the next place, there are in even small schools the still smaller groups or clubs which are knit together by some common though temporary interest. The training in social relationships *must center if possible about the school as a whole*. The sense of "our school" should be built up and nurtured in various ways as an important basis for co-operative undertakings and as a means of developing in all the children a sense of loyalty and lawfulness, all so needful in adult society. The morning assembly, the entertainment, the public exhibition of the school's work, and best of all the festival, varying with the season of the year, a co-operative activity in which each individual group in the whole school may participate in varying ways—all these are today increasingly utilized in progressive schools as educative agencies of a higher order.

The school or room unit will naturally differentiate into various subordinate units which will provide for more intimate association and for the fuller satisfaction of kindred interests. Thus every school tends to have its athletic, literary, camera, and dramatic club, its debating societies, its band, orchestra, and chorus, and many others, according to the size and make-up of the student body. All such subordinate organizations may be "primary groups" of the greatest value to the pupils. They afford abundant opportunity for practical experience in the social virtues described above. It is, however, of the utmost importance that all such clubs should feel themselves but parts of "their school" and should feel that their special opportunity to follow their own interests does not give them the right to act selfishly or without public spirit. Their interests are but differentiations of the general school interests and they constantly owe it to the school to bring back to it some contribution of their own. They must feel that all are interested in what they in the separate groups are doing and that all have a right to participate in their accomplishment. Whatever they do, they do not only for their own satisfaction but because it contributes to the honor and efficiency of the school.

We must not forget the parties and social functions of the school and of the classes as a further means of social and moral training. To deal practically with this phase as well as with all the preceding aspects of social life in the school demands a clear recognition of the needs involved.

On the negative side, there is need of control because of the almost certain tendency of boys and girls in their teens to go in excess in social matters. To control does not mean to deprecate but to see to it that the social life shall be beneficial by making it well-balanced.

On the positive side there are two particular aspects.

First, the general need that *all* boys and girls shall have *fair* opportunity for training in social relationships; that some shall not be thrust to one side and a few monopolize all the advantages. This is most apt to occur where there are not definite attempts on the part of the school authorities to supervise and actually to develop it. The ones who are least in need of some phases of the training are most likely to get it all. They will even tend to exploit the whole school for their own selfish benefit. There are always a large number of backward, self-conscious boys and girls who need to be brought out and given opportunity to participate in the school's social pleasures and activities. They need it, not merely that they may enjoy their high-school life fully, but also that they may be well-rounded and socially efficient men and women.

In the second place, all these high school youths, and particularly the aggressive ones, need training in social co-operation and in social unselfishness. Group life, a social consciousness of some sort, is, as we have seen, inevitable. It is also natural and inevitable that these adolescents should experience a genuine desire to find themselves in a larger life of some sort. They crave a larger life than the merely personal. They are eager to live in some sort of atmosphere of social regard and social appreciation. They experience the utmost readiness to sacrifice narrow personal interests for the good of the group to which they feel themselves to be vitally related. These adolescent impulses are perfectly normal phases of human development. There is nothing about the youth that is finer or of more ultimate worth to him as a man than just these desires. They may, however, fail utterly to bear good fruit if left to work themselves out undirected. The greatest danger is that they may find expression only in a narrow group and that the larger

welfare of the school be ignored. The trouble with most adult life is not that it is *unsocial*, but that it is social in only limited relations and within narrow groups of people. We are most of us, for instance, loyal enough to our friends or to our narrow social circle, but we have not learned to use this loyalty in any large way. Kindliness, truthfulness, honesty, lawfulness and justice are fairly common traits of human nature in respect to a small circle of friends with mutual interests. But if they are ever to play any part in the larger circle of life in the city, in the state, in the nation, this must be achieved through education.

The need, thus stated, may be summarized briefly thus: All normal boys and girls, whatever their vocations in later life, will necessarily be thrown into contact with other people. They must know how to live and work with them if they are to be happy and efficient. They must know how to talk freely and without affectation. They must know how to persuade others, and how to yield to persuasion graciously. They must clearly appreciate the rights of others; they must be able to merge their own narrow interests in that which is for the interest of society as a whole. They must learn that a moral and a happy life is to be attained only through submitting to the restrictions and conventions of society; that these conventions of social life are to be submitted to gladly because they are safeguards to their own personal well-being as well as to that of others.

One high school principal states the need for attention to the social life of the pupils in this way*: "The school must provide for the activities suited to high school ages. It must furnish an education for initiative in enterprises, for development in natural leadership, for the genius of organization, for the growth of individual talents, for the meeting and solving of difficulties which come from a clash of interests, for the fostering of courtesy and dignity of manner, and last but not least in importance, a training in social conventions, without which a boy or girl meets life with a serious handicap." With these needs in mind, he set out to enlarge and vitalize the usual club activities in a high school of about four hundred. They had "had experiences with the fraternity, the excess of dance and party," and had felt the "lack of solidarity in the school which puts the interests

*Principal C. B. McLinn, of New Albany, Ind. See *Boston Journal of Education*, vol. LXXIV, p. 345 f.

of the school above all outside interests of club or clique." Open organizations were "increased to twenty or more, with the social feature prominent in most of them." Open meetings with printed invitations and refreshments at the close of the programme were held. "The control of these affairs presented the first problem. At the first meeting (of one of the clubs) the boys drank all the lemonade and at the next one they pocketed the fudge and threw salted peanuts at the girls. The teachers in charge were in despair. We determined on a concerted action to create a spirit in the school against that sort of rowdyism. Frank talks to groups and to individuals, an effort to awaken a desire to appear well, discussion in class-rooms, expression in the school proper of student disapproval of bad manners, have borne fruit and abundantly. The sentiment is strong for geniality and quiet behavior, and the popularity of the societies is also increasing."

The experience of this principal is quoted at length because it is typical of a new attitude that is developing among high-school administrators. What is here given could be duplicated from the reports which the writer has gathered from other high schools in different parts of the country. In dwelling at such length upon the educational and moral value of the general social life of the school, we must not lose our perspective. This is only one part of the school's work and it must not be developed to excess. It must not be allowed to take the attention of the pupils to such an extent that it detracts from the serious business of study. There is no need that it should in a school where the officers and teachers have a suitable sense of proportion. Everywhere there is need for the "golden mean." Just because there is danger of excessive attention of "outside-of-class activities" is no reason, however, for ignoring the social life which is bound to be present, or for trying to suppress it.

SCHOOL ORGANIZATION AND SOCIAL GROWTH

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Two things impress one who observes children at their social and anti-social activities. The one is their wealth of instincts, and the other, the fact that these racial impulses centre around constructive and social activities. American children, and especially boys, if left alone, organize. For what do they organize? Here again, the evidence is indisputable. Physical activity of some sort is the bond of union. But the physical activity need not be play. Indeed, when uninstructed in the difference, children make no distinctions between play and work. The school-master fences his preserves against intruders and then we all discuss the ways and means of enticing youngsters over the barrier. If this statement sounds unfair hear what Cecil Reddie, headmaster at Abbotsholme says of himself and his associates at the beginning of their career as teachers when they were following the traditional methods of the school. "On becoming a schoolmaster the first thing that we found was that the mere fact of being a teacher by profession raised an immense wall, unknown before, between us and our pupils."*

The situation is certainly curious. Let us examine it for a moment. Here are forty or fifty boys with an instinctive craving for constructive activity. This does not mean manual training alone. As we shall shortly see, this is only one of the possibilities which will satisfy their desire for action. In fact, boys do not know just what they want, but they want to do something which they can feel is their own workmanship. Joined with them is a corps of teachers who have something that is worth doing, something that will help the boys grow socially, morally, and intellectually. But they cannot get together. They remain in separate camps. The teachers try either to force or to cajole the boys into doing the things that will benefit them, and the boys on the other hand exercise their ingenuity in efforts to escape the benefits which are offered.

This was the situation which led the present writer to investigate the conditions that make for social growth among

*Abbotsholme, p. 15.

high school children. The results, which are given in detail in "Youth and the Race,"* can only be outlined within the limits of this paper.

Social virtues, like other kinds of education, are gained by practice. This is a platitude which would require an apology were it not so often forgotten. There are many schools in which social ethics are taught but few in which they are practiced. The reason is that it is pleasanter to teach than to train. But children are immune to talks, because they feel that the advice given by their teachers is part of the return for their wages.

How then are children to be induced to practice social ethics? Beset them with situations which appeal to them as creations of their own thoughts. If these situations are cleverly planned, children react to them from the ethical points of view round which the plans are focussed. They react in this way because the situations require just this sort of reaction to secure the results which the children themselves desire. Given the thing that you wish boys to do, or the conclusion to which you wish them to come, the problem then is to produce a set of conditions that will make the desired sort of action inevitable. While one may not predict the action of a single individual, the response of a group of boys under known conditions may be positively foretold. This brings us to the value of the spirit of the gang as an educative force.

Gangs are ready to do whatever is suggested. They are therefore constructive or destructive according to the impulse of the moment. Here the leader is important. He is free from many of the limitations of his followers. They have their reputation to make. He has made his. Escapades are comparatively unimportant to him, since he has engaged in so many that his companions know that he has the "nerve." Of course he will engage in them if nothing better comes his way, but he is conscious of the importance of his leadership. He likes to give the impression of having outgrown the childish thoughts of those who look up to him for guidance. He is pre-eminently the point of social growth of the gang. His feeling of leadership makes him anxious for new sources of glory, but originality is always limited by experiences and the opportunities of boys are limited. This is the chance for the social educator.

The leader of the gang is approachable because he takes his leadership seriously. The very fact that he rules the entire band gives him a feeling of responsibility. So far as this feeling

**Youth and the Race*, by Edgar James Swift (Scribner, 1912).

goes it is social. Ordinarily it is limited to managing the tribal activities of the group, to demanding fair play, and to protecting the weak from the aggressions of the strong. It is, however, capable of extension. The fact that the leader is managing things in a small field makes him anxious for larger exploits, and the seriousness with which he thinks of his authority exposes him, as we have seen, to the influences of suggestion.

The gang offers the best opportunity to control boys because the self of each member is merged in the larger self of the group. For this reason its social life is the entrance to the larger, more universal social relationships of the workaday world. Besides, action is unified so that it is not necessary to convince individuals and, in addition, suggestions are contagious. The problem, therefore, is to enlarge the activities of the gang so that they may include things which have a wider social import. The leader is ready for this change, because he is surfeited with his own limited inventions.

The club of Boy Scouts is only a large gang. Scouting is the cue for countless racial reminiscences. Though the uniform is not necessary, it helps the play of the imagination. The "adventures" that come with emergency calls, as well as those which the adolescent mind thinks into drill exercises, gives the boys opportunity to show off. All of this appeals to the racial instincts, and whatever has their support draws its power from an exhaustless reservoir of energy.

Training in behavior consists largely in discovering activities that have social worth and which still satisfy the racial claim. The enthusiasm for adventure engendered through the boy-scout movement extends to the ethical ideas that are associated with these activities. The ideas receive their juvenile value by being an integral part of the adventure. So truthfulness and sympathy and trustworthiness are eagerly sought by Boy Scouts, because these virtues are a part of the character of a scout. Social virtues, which boys honestly intend to practice some day, when they reach the dry, spiritless age of their parents and teachers, now acquire the irresistible force of racial enthusiasm.

Organization into scouts is, however, not the only means of transforming racial tendencies into educative forces. Responsibility, freedom to manage things, is what boys want. All sorts of racial emotions cluster around the idea of authority. The teacher may suggest, but the suggestion must be so subtle

that the children think the plan their own. Then it takes possession of them and they carry it out with the same vigor that animates their play.

Boys are just as proud of being "citizens" of a republic as of being scouts. Managing the organization of a school republic makes a strong racial appeal. And here, as before, the enthusiasm is carried over to associated ideas and purposes. The boys behave and study because order and industry are characteristics of good citizens. Let us see how it works out.

"This boy is a menace to the school and community because of his total lack of moral sense," was the recommendation written by a New York principal for a boy who was being transferred to another school. The new school had pupil-government, and the boy found to his amazement that he was no longer a hero when he behaved like a ruffian. Instead of having the other boys on his side against the teachers, he discovered that he had to answer for his offenses to his own playmates. The situation was so odd that at first he did not know what to make of it. So he waited. He wanted to see how the land lay. And he found out. For, like most bad boys, he was bright, and one trial before the court of his schoolmates convinced him that his way of doing business was antiquated. As he was only twelve, he was not too old to get a few ideas and adapt himself to new conditions. One day the principal sent him out to buy postage stamps. When returning he saw three boys so far away from the building that he knew they were truants. He took them back to the school and delivered them to the principal. Later, in recognition of his observation and skill, his schoolmates elected him chief of police. His work with truants, in his new office, made a record for his school.

A boy in another school was reported to the governor of his class for disorder. The governor convened the council and, after the evidence had been heard, the defendant was found guilty. As the boy refused to acquiesce in the verdict, the governor brought the matter to the attention of the principal. The culprit was summoned to the office and told that he must make his peace with the governor and council before he could return to the class. It was not pleasant, but he did it. A short time after, he applied for admission to the "Boy Scouts" of his class. The application was laid on the table by his classmates until sufficient time should have passed to enable them to determine whether he was worthy of the honor.

It is such situations as these that count for moral growth. These children are not taught morality. They grow into it. The lessons are more effective than if they came from the teacher, because they represent the sentiment of the class. As an eighth-grade boy in one school put it: "No boy likes to be thought different from other boys. No boy wants a whole class down on him."

But, again, not even an organized form of pupil-government is necessary for the creation of this spirit of social control. It is sufficient that the children feel that the responsibility rests upon them. Some sort of machinery is desirable, however, because the children enjoy managing it. The following is one of the simpler kinds of organizations.

A teacher of history in Charlestown, Mass., organized her high-school history classes into town meetings. The children of each class elected a president and secretary, and every morning the history lesson was the business of the day. An incident which occurred one day shows the moral effect of giving children opportunity to control themselves and one another. "The discipline of these classes was the easiest I have ever had," says the teacher,* "and became almost entirely unnecessary as the year went on. On one memorable occasion a boy forgot himself and was severely reprimanded. The next day the secretary described the whole occurrence minutely in her report. It nearly took my breath away and met with a storm of protest from the class. We had the report carefully re-read, and, on finding that every word of it was perfectly true and proper, the class accepted the report, and it was placed on file with the rest. There was no more unsatisfactory conduct to report in that section."

It is the radical rearrangement of the content of consciousness demanded by modern school methods to which children object. Teachers insist that they reorganize their minds at once. The thoughts which constitute childhood must be laid aside. The social relations that exist among them because they are living a primitive life are to be forgotten, and in place of both, adult conceptions are to be substituted. This complete destruction of their childish ideas is what children resist. But there is no inconsistency in boys trading misdemeanors for social service, provided the latter is equally virile.

**Group-work in the High School*, by Lotta A. Clark, *Elementary School Teacher*, vol. 7, p. 335.

HIGH SCHOOL COURSES OF MORAL INSTRUCTION

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Those who have been following the discussion of the question of moral education in public schools which has been going on in both England and America will very likely agree that there is a practical unanimity of opinion on the following propositions:

1. The conditions of modern urban life and of industry have weakened the home as a factor in moral education and consequently have thrown a correspondingly heavier burden of moral responsibility upon the school.
2. Right conduct involves moral insight,—that is, the ability to discern the outcome of an act,—and an abiding habit of will to choose the right act instead of the wrong.
3. Since moral action involves moral insight, there is an intellectual element in the training of character which the schools may undertake to give.
4. Since moral character involves will, its development implies the awakening and utilization of right emotions and the establishment of right habits, both of which ends lie within the sphere of the school.

There are some students of the question whose opinions have weight, who maintain that the general program of school life—the subject matter of the curriculum, and the school duties and activities, including social and athletic interests, afford ample material and opportunity for moral education. What is needed, they affirm, is not new courses of study but rather a new point of view in school work which consciously shall set up moral training as a distinct end.

That school life, taken broadly, furnishes admirable material and opportunity for moral education and that we must look to it mainly as the source of whatever moral training the schools may give must be conceded. For if the general life of the school with its many activities, relationships, problems and incentives fails to awaken and nourish moral ideals there is little hope that any additional material however selected and by whomsoever taught can make good the deficiency. It cannot be too strongly emphasized that the whole school regime

shall focus on the task of developing socially minded men and women.

But conceding that the general school program must be our chief asset in social education there are many, and their number is increasing, who believe that it may well be supplemented by other material selected and taught with special reference to social ends. This view is upheld in the report of the committee on moral education of the National Education Association appearing in the 1911 Proceedings. Accepting the conclusion that it is desirable to supplement the regular school regime with special courses in moral education, we face the four-fold problem of material, time, rank and teachers.

The material. Although actual experience with material can be the only sure test of its value for the end sought, there are certain basic principles that may guide in making a tentative selection.

First, the material must appeal to the boys and girls of the age for which it is intended. It must have intrinsic interest. Nowhere is the emotional tone of the mind of such importance as in moral training. You may coerce the golden rule into a child's memory but you cannot coerce it into his heart, and it must get into his heart before it gets out into his conduct.

Secondly, it should furnish material and occasion for thinking through moral situations rather than present precepts, golden rules and other forms of concentrated philosophy of life.

Thirdly, it should have, so far as possible, direct and practical bearing upon the daily life of the pupils, so that the impulses and instincts which it arouses may work out in conduct. It is dangerous to divorce good impulses from actions.

Fourthly, the material should be as free as possible from subjects that are liable to arouse prejudice and partisan heat, for these are destructive of clear moral vision.

Fifthly, the material should be accessible to pupils and teacher.

Applying these tests to the Sharp-Neumann Course for Moral Education in High Schools, published in the School Review for April, 1912, one finds much to approve, some things to question, and a few items to disapprove.

In general, the material should appeal to the various high school grades for which it is recommended. It has many direct applications to the present life of the pupils. It has little that

should arouse prejudice and partisan heat and the material is available. Especially promising are such topics as the "Management of the Mind," which is suggested for the second semester of the second year; "The Moral Problems of School Life" and "The Home," and "Duties to Our Fellow Men" which constitute the work of the third year. The writer of this article has conducted three different classes in a discussion of the nature of success, which is one of the topics for the fourth year, and can testify to its power to awaken interest and profitable reflection.

I seriously doubt the wisdom of making the history of the American school the work for the first semester of the second year. It seems to me far removed from the pupil's daily interests and has little in it to stir the imagination and fire the enthusiasm of boys and girls of fifteen and sixteen.

It also seems unfortunate that pupils should complete half their high school course before they come to the discussion of the vital and personal problems of school life. The course suggested by a committee of the Michigan State Teachers' Association puts school problems in the first half of the first year.

It is quite likely that the authors of the course under consideration would not in the light of recent political history recommend the biography of Theodore Roosevelt as a part of the course. No contemporary character would develop more destructive partisan prejudice and heat. When a textbook commission in a great state insists on the exclusion of President Taft's picture from the state history text, and when the governor's threat to resign is the final argument that retains Lincoln's picture in the book, it would be rashness to undertake the study of Mr. Roosevelt's life in a course in morals in an American high school.

The Sharp-Neumann course differs materially both in topics and in arrangement by years from the course suggested by the N. E. A. committee and from the course proposed by the Michigan State Teachers' Association committee, and it is well that it does. Respecting the matter of material we shall be in the experimental stage for some time to come and it is desirable that many experiments be made with a wide range of material. We doubtless shall find that no single course is best for all teachers and all schools, and for that reason a fairly liberal range of courses should be available.

The question of material is the simplest phase of our four-

fold problem. Now as to time and rank. The courses in moral education which I have had opportunity to examine can not be correlated with other subjects in the curriculum. They must be taught as distinct and separate courses. They are additions to our much crowded course of study. Then, they must be given credit rank or they will not attract pupils.

For the present, while we are in the experimental stage both as to material, methods and teachers the suggestion of Professors Sharp and Neumann that the course in morals should be elective is unquestionably wise. But elective courses are likely to prove disappointing both as to number and character of pupils. They are likely to be chosen by pupils who need them less and to be shunned by those who need them most. In one high school with an enrollment of about six hundred the class in practical ethics for which full credit is given numbers twenty and nineteen of the twenty are girls. Social education to be effective must reach the great majority of pupils and especially boys, since men under present conditions are the dominating sex in political, business and industrial life.

Professors Sharp and Neumann suggest that the courses in moral education be given two hours' credit per semester. This would total sixteen hours for the four years of high school or one and one-half units as college entrance requirements are reckoned. Would colleges and universities accept the work for entrance credits? If not, the number of free electives possible to those preparing for college would be reduced in some instances by one-half should courses in moral education be required of all high-school pupils. Here we meet a very practical and difficult issue. It may appear best to omit the courses during semesters when history and literature are taken. We are at the place where some experimenting must be done. It would add certainty to our movements if half a dozen high schools should try the problem out in all its phases during the next four years.

I have already said that the greatest element in the problem is the teacher. In my opinion it is nineteen-twentieths of the problem. Given a system of schools with officers and teachers who are men and women of moral leadership, every course and every school exercise would be a lesson in social morality. Lacking an effective teacher a course in morals would be a misfortune. If the course is saved from becoming a joke, or from degenerating into mere sentimentality or intellectual refine-

ment—in short, if it is to be sane, robust and effective—it must be administered by a person of recognized intellectual and moral leadership. Mere goodness will not meet the situation. Desire on the part of a teacher to do the work is no guarantee of ability. The teacher must be informed on the social problems of the day, skillful in directing class discussions, tactful in restraining useless discussion, discerning that he may detect sham and pretense, and effective in touching the springs of conduct.

Most schools have at least one teacher who has these elements of mind and heart, potentially. He needs opportunity to develop. In every college and university are young men and women capable of such service. They need training for the work.

It would be a great impulse to the movement if schools that train teachers would offer teachers' courses in practical ethics in which the material of a high-school course in moral education would be examined and organized for presentation to high-school pupils. When such course shall be offered in summer schools a high-school principal can select the teacher in his faculty best suited to this particular work and urge him or her to make special preparation.

With the courses suggested by the committee of the N. E. A., by the committee of the Michigan State Teachers' Association and by Professors Sharp and Neumann available, the next step is the trying out of this material to test its value.

A PRELIMINARY STUDY IN MORAL EDUCATION

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Many who recognize the need of moral education in the public schools, are not certain that this may best be given through formal class instruction, or are in doubt as to whether with the material now available and without especially prepared teachers such instruction can be made effective.

There is constantly the danger that formal instruction in morals may become perfunctory and may not issue in habits of moral conduct. The daily life of school, however, abounds in situations of moral significance which have large influence in shaping the habits of pupils and which may be made the

material for effective moral education either with or without formal class instruction. The value of moral education will depend in large measure upon the extent to which pupils connect the principles involved with the real situations which present themselves in the school and community life, and a good test of the effectiveness of this instruction will be found in the attitude of individual students and of the school as a whole toward questions of fundamental honesty and decency in the social activities and routine life of the school.

The writer has long been impressed with the need of moral training of high-school pupils and with the strategic position which the school holds for giving this instruction. As preliminary to anything more than a desultory attack upon the problem, there is need of careful analysis of the situation and definite statement of aims and methods. What is the situation as regards certain definite questions of moral conduct? What is best to do to cultivate the good and remove the bad? How can the intelligent co-operation of all teachers in a school be secured? A definite knowledge of actual conditions in any school is fundamentally important as a basis for effective moral instruction. To secure this the writer recently appointed a committee of the faculty in his own school to make a moral inventory, under the following outline:

I. HONESTY.

- A. In relation of pupil to teacher.
 - 1. In preparation of work.
 - 2. In class room.
 - 3. In routine discipline—
 - a. With individual teachers.
 - b. With principal.
- B. In social relations.
 - 1. In athletics.
 - 2. In relation to officers and positions.
 - 3. The fraternity pledge.
- C. Regarding rights of property.
 - 1. Property of other pupils.
 - 2. Property of the school.
 - 3. Property outside the school.

II. COURTESY.

- A. In pupils' relation to teachers.
- B. In pupils' relation to each other.

III. PERSONAL PURITY.

- A. Sexual vice.
- B. Vulgar and obscene speaking and thinking.
- C. Use of profanity.
- D. Use of tobacco and alcohol.

It will, of course, be observed that this outline is not intended to be a complete moral inventory. It was thought to include those moral questions most easily approached and most needing definition. To several sub-committees were assigned different portions of this outline for investigation and report.

The only portion of the investigation which has been completed is that regarding honesty in the relation of pupil to teacher. A carefully prepared questionnaire was sent to each teacher as follows:

1. What is the total number of pupils in your classes?
2. What specific forms of dishonesty have you observed among the pupils of your classes—
 - a. In preparation of work.
 - b. In recitation.
 - c. In semester examinations.
 - d. In class tests.
 - e. In routine discipline; for example, excusing tardiness or absence.
3. In how many cases among the pupils in your classes have you observed each of the forms of dishonesty mentioned in your answers to question 2?
 - a. In preparation of work.
 - b. In recitation.
 - c. In semester examinations.
 - d. In class tests.
 - e. In routine discipline.
4. What is your method of dealing with these cases?
 - a. In preparation of work.
 - b. In recitation.
 - c. In semester examinations.
 - d. In class tests.
 - e. In routine discipline.

From the replies which were made with great care, the following is a summary:

1. The type of dishonesty most prevalent is in the preparation of assigned work outside the class room. The number of cases specifically given vary from none to twelve; some give

no number, while others report "very common." The forms which this takes vary somewhat according to the differing material required in different subjects. They may be included in the following classification: (1) copying written work, (2) use of translations, (3) writing translations between lines in foreign language texts.

2. There is considerable dishonesty in recitations varying largely according to the character of the work and the method of the instructor. This falls under the following heads; (1) prompting pupil reciting, (2) looking in books, (3) using written or printed matter brought to class, (4) concealing loss or damage to tools or laboratory material.

3. There is very little, if any, dishonesty in semester examinations.

4. There is some dishonesty in class tests in the following forms; (1) copying from papers of neighbors, (2) giving or receiving help, (3) use of written or printed material prepared for the purpose in advance.

5. The practice of making evasive or false excuses for such delinquencies as absence, tardiness, and lack of preparation is very common.

The methods of dealing with cases occurring under these heads were found to differ very widely and include the following:

I. For dishonesty in preparation of work and in recitation and written tests—(1) private talk with offender, (2) open reprimand in presence of class, (3) giving grade of zero for work involved, (4) repetition of work involved, (5) dismissal from room, (6) permanent dismissal from class.

II. For dishonesty in routine discipline—(1) report to office, (2) exclusion from class, (3) private talk, (4) discussion of case in presence of class.

The material contained in these replies was gone over with great care by the faculty committee and a copy of the above summary was placed in the hands of each teacher. Carefully prepared recommendations were made and reported to the faculty, which after detailed discussion in a meeting of the faculty were adopted in the following form:

It is regarded of more fundamental importance to prevent dishonest practices than to punish the offenders. To this end it is recommended with reference to preparation of work—

1. That work to be prepared out of class shall not exceed

in amount and difficulty that which a pupil of average ability can do in a reasonable time.

2. That greater insistence should be placed on the honest preparation of assigned work than on the presentation of any given amount.

3. That the pupil should know that the preparation of written work is not a mere formal requirement but that some use is made of the material presented.

4. That greater emphasis be placed on understanding and knowing the lesson than on written work prepared outside the class room, and that grades be given on this basis.

5. That pupils who are unprepared on the work of the day be expected to report this fact to the instructor before the beginning of the recitation, and if there be reasonable cause, that they be given the privilege of making up the deficiency; and that failure to report in this manner be treated as a serious offense.

6. That pupils be advised and encouraged to work independently in the preparation of their assignments.

With reference to the conduct of recitations and tests, the committee recommends:

That teachers see that opportunities for cheating be removed so far as possible; to this end (1) that all books be closed and papers be laid aside whenever required, (2) that no prompting be allowed, (3) that pupils be not allowed to look upon each other's papers in tests and that so far as possible they be so placed that this may be impossible, (4) that pupils in examinations and tests be closely observed and that any indications of cheating be promptly checked.

With reference to routine discipline, the committee recommends:

PERSONALITY AND PURPOSE OF HIGH SCHOOL STUDENTS

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If the personality of a child in the secondary school consisted simply of a complex of characteristics, that could be played upon by different forces, a great deal more could be said in favor of our present courses of study and our present practice in teaching. But the personality of a child like that of any human being, is not simply a complex of characteristics, which can be developed on one side by algebra, on another by literature or science. The personality of a child is in every case a unity, in which the different parts are organically united, and penetrate each other in such a way that one part does not act without reference to all the other parts. The one indispensable co-ordinating principle which fuses this complex of parts into such a unity of personality is always the consciousness of purpose.

There is no child in the schools or anywhere that is without conscious purpose. Otherwise he ceases to be a personality. The question for the school is—Does the conscious purpose of each and every child obtain in the school an opportunity for its satisfaction? And secondly, if it finds satisfaction, does it also find development?

If teachers, superintendents and school-boards make courses of study and say that the children who come to school shall study such and such subjects, or at least learn to recite, repeat or even abstractly understand so many facts about them, and meanwhile leave out of account or incorrectly assume the purposes of the children themselves as they come to school or approach these studies, the work of such educators is necessarily inefficient and wasteful.

If personality and purpose are to count, the first classification of pupils as they enter a high school and begin any study is between the Want-to's and the Don't-want-to's. And the Don't-want-to's cannot be converted by swinging a scimitar over their heads. Nor do almost endless electives meet their case. The solution is simpler and more practical. Put the initiative on the pupil. Find out soberly and truthfully what his

purpose really is. It will be a little difficult at first, for he is liable to speak in terms of the educational conventionalities that he thinks the teacher understands, and his real purpose may not sound like what he supposes education is. Let us suppose his real purpose is to have a good time with his fellows, and in order to meet them socially and live with them and understand and appreciate them and have them reciprocate, he finds he must go to school and put up with a certain amount of grind as a necessary tax paid to institutionalism. If this is his real purpose he is liable to disguise it for fear of shocking the conventionalities of his teachers, getting them down on him, or being forced to pay a somewhat higher tax.

That something of this sort is the real and foundation purpose of quite a number of pupils in the secondary schools, and not a purpose that fits directly with the courses of study, there is very little doubt in the minds of many teachers, of many parents, and of most pupils in the schools. What kind of unscientific hypocrisy prevents its open recognition? Probably the old convention that if recognized it must be banned; and since it would be too hard to get rid of, it is better to pretend officially that it does not or should not exist.

Social Education proposes to take the purposes of the individual pupils seriously and to use the resources of competent teachers, honestly trying to serve the purposes of the children, together with the material resources of the school, the library, the work-shop, the school stage, the press, the discussion club, plus the resources of the surrounding community, the knowledge and interest of professional men, of business men, of society leaders, of the best teachers, thinkers, home-makers, that the school can interest in its work. Social Education thus proposes not a new method but a new kind of organization. While this new kind of organization is frankly founded on the different personal purposes of different pupils, experience shows that while these purposes vary, they do not vary beyond limits; and although they vary, they do not clash. Individualism does not run riot. Co-operative and mutual differentiation are the characteristic notes, and while such a type of organization might be thought to be strongly individualistic, and it certainly is so, yet it is at the same time even more strongly social. After all, it is a complete misunderstanding of both the individual and society, that represents them in any other way than as necessarily different aspects of the very same thing. A society

is nothing except for the varying individuals which make it. An individual is nothing except for the society of which he forms a part.

Social education proposes to develop the individuals in the schools, by helping them to organize themselves and all their activities into a mutually regarding social whole; and it proposes to develop the social organization known as the school, by finding, to the extent that its resources permit, an opportunity for every individual purpose.

Such a conception of organization often seems quite foreign to the average teacher, habituated to something much less vital, much more mechanical, and therefore, like all dead things, more directly subject to his will. He feels comfortable with a course of study which will "stay put" from year to year, with steps in learning which he outlines in his lesson plans, and classes where nothing happens in the minds of the pupils unless he applies the incentive. The pupils also that remain in such a school gradually find it easier and easier to rely upon the teacher for everything. Like heavy barges they wait for the tug to pick them up, and drop them at whatever destination some one else has determined for them. If the tow-line breaks it is not the barge that cares.

When teachers begin to realize the meaning of the more vital social organization and attempt to use it in their class rooms, it is not to be expected that they can change everything in a day. Such organization has difficulties of its own, and experience and technique are needed to overcome them. Those teachers that are succeeding in this direction have always begun with a part of their work or a single aspect of it, and gradually allowed it to grow as understanding and experience showed the way. Miss Clarke of the Charlestown High, Miss Williams of the Boston Normal, Miss Richardson of the Boston Girls' High, Miss Mulry of the Framingham High, Mr. Kenyon of the Attleboro schools, among others, have begun in this way. As an example I may cite some work under Miss Mulry. In her arithmetic class, of high school freshmen, she proposed to excuse all pupils from the ten examples of home-work which had been required in this study, who cared to substitute for this any work in arithmetic that the rest of the class and the teacher decided was a fair equivalent. The first result of this was the formation of a group of three boys who made a trip to a saw-mill, and investigated its output, calculated the revolutions of its saw, of

its fuel supply, of its wage list, of its invested capital and of its probable profits. They made up a thorough report of the work of the saw-mill, and in presenting it gave the class the problems to solve that they had themselves already worked out, and helped those who did not do their problems readily, to understand and master them. Not only was the group thoroughly interested and proud of their work, but so was the whole class, who voted unanimously the credit that the group asked of them.

Immediately other groups were formed, involving investigations into automobiles, into house-lighting and heating, and other problems suggested by what the children came into contact with from day to day, much more stimulating and concrete to them than were the mowing of two acres of hay, or the carpeting of rooms of this or that imagined size. In this work there was no doubt that the fundamental principle, the purposes of the children in the group, was the driving force at work. The purpose in this case was at first conditioned by the consideration that they worked to get rid of the required task of ten examples per night. But they did a great deal more work than this would have been. It is plain that there was more actuating them than simply the negative purpose of getting away from the required exercises. There was something positive, which, however, consisted not only in the mere ciphering concerned, but in the planning to make the excursion to the saw-mill, the questioning of the men at the saw-mill, the contact with forms of life new and interesting to them, and above all in the sense of team work by which the group was organized together for a definite purpose. This purpose was not merely to get rid of the ten examples but soon became the purpose of explaining clearly and plainly to the class the nature of the saw-mill, and the work it did, basing this on diagrams and calculations in which the class were asked to take part. In other words the social motives were the most conspicuous positive element of the whole activity.

The negative background of the ten examples per night was a necessary feature in this case, because the teacher and the pupils both move from a background of compulsion connected with the usual form of school organization to the higher one of freedom. It is impossible, given these circumstances, to treat this background as if it did not exist. But as work of this kind goes on in the school and a tradition is formed corresponding to the new Social Education organization, this background of

drudgery retires into a suitable historical perspective. It is not needed any longer as a direct insistent stimulus to freedom.

As this kind of organization increases, the thought of both pupils and teachers become less closely bound to the narrow terms of the conventional course of study. The case that I have cited went under the name of Arithmetic, but it might as well have been classified some other way. It was a concrete activity containing within its circle a great many different aspects of learning. Teachers who take the Social Education point of view are not worried about classification. They say let us first get the real living activities. We can put them into classes after they are dead.

How much of the school time will the new kind of organization fill and how much will be left to the organization of the past? I am not prepared to say. But I am convinced that the new organization cannot be suddenly injected or forced upon either pupils or teachers. To be real it must grow, and I know of no case at present where it has grown to such an extent as to occupy all the time of the school. The children's purposes, surprisingly big and vital as they are, do not seem to be able to fill all the time. Something is left over, where no co-ordinated purposes are found, and where therefore the purpose of the teachers and the rest of society, the School Boards, present or past, and others interested in education may get a chance.

It is possible that experience may show that this remainder may be reduced to zero, but it is not likely, or at least it is more likely that the children themselves, after developing their own free organization, will freely wish to find a place for the ideas of older people, set themselves at their feet, and say, now go on and make us do what you think is best. Such submission, however, since it is voluntary and part of the real unconstrained purpose of the child, is not in any way foreign to the new kind of school organization which we have been describing.

Social Education in the High School should find a particularly fertile field. The pupils are at an age when they crave social motivation, and the teachers of the High School have usually a culture and intelligence capable of understanding such a problem. Some such kind of organization is necessary to put the High School where it belongs as a distinct factor in the social evolution of the American people.

THE STUDY OF PUBLIC MORALITY IN HIGH SCHOOLS

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As an aid toward making clearer and more definite the aims and methods of moral education, and particularly of moral instruction, in high schools we may make certain distinctions:

The first is the distinction between public and private morality. Public morality would include: (1) the conduct of public officials, (2) the attitude of others toward such public interests as government, taxation, education, provisions of health, recreation, safety; (3) in part, at least, the general conceptions under which business and industry are carried on. Private morals would have to do with personal conformity to established codes rather than with general standards, with attitudes and feeling rather than with overt acts, or with acts that concern a small group of family or friends. If a boy is disobedient to his parents, or lies to his employer, or throws dice with his companions, if a girl through ignorance or from choice is irregular sexually, these are first of all cases of private morals. Of course many aspects of conduct fall in both fields, and the transition is often easy. If the question is one of the permission of commercialized vice the private problems become public. If it is a question whether I shall follow the prevailing codes of morals as to the public welfare or the rules of business, then public problems become private.

Another distinction which to some extent gives cross divisions, is that between evils and offenses due to special or sudden strain and those due to more permanent factors. The sudden strains may be in turn brought about chiefly by outside conditions, e. g. the drudgery of work combined with the glitter of city amusements, or by the development of inner desires and passions, such as the love of adventure, or the impulses of sex. In "The Spirit of Youth and the City Streets" Miss Addams has brought these vividly before us. More permanent factors are either negative, such as ignorance, or the lack of purpose, or the absence of the motives found in family, business ambition, public sentiment; or they may be positive, such as eagerness for private gain.

Those liabilities to fall which are due especially to sudden strain demand several kinds of remedies. Vocational education which enables boys and girls to find suitable occupations is one of the most needed features of city schools. Proper provision for recreation and better housing are other needs. In the schools, personal influence of teachers, athletics, group activities, studies which bring inspiring examples from history and offer employment for clean and noble use of the imagination are all valuable.

But for public morality and for certain of the more permanent factors in private morality there is an especially promising field for instruction for three reasons:

(1) As regards need, the problem here is not that of training a boy to follow already established traditions, or of forming good habits. The problem is rather of discovering and setting up better standards, of framing ideals which will meet our present changed conditions. Habits alone will not accomplish the desired results. A large part of the evil in our public morality is due to the persistence of methods and ideals which worked very well under former conditions. The maxim, "Mind your own business" has its value in country life; in the city it would give occasion for pestilence. The changes from country to city life, from home to factory industry, from individual to corporation business, from homogeneous race and religious traditions to the varied standards of our many races and religions, and finally from a society of independent farmers and tradesmen to a society with more sharply marked classes of rich and poor, capitalists and laborers—all these must be met not by any simple appeal to "old-fashioned virtues," and not by emotion and sentiment, important as these latter are in their place. They must be met by study of the new conditions and by a comprehension of the fact that the order is changing.

(2) As regards the method of instruction the field of public morality is especially available. The difficulty which is felt by many to be serious in the field of instruction in private morals is twofold: There is danger of overdoing or else of underdoing. There is overdoing—of a sort—if the pupil becomes introspective and priggish. There is underdoing if what should be vital and deep-going is treated indifferently or unintelligently by a teacher not well fitted for that most difficult of tasks, the direction of personal morality. Many hesitate about urging general moral instruction because of the belief that this is a peculiarly

difficult task and requires not only high personal character, but a training in psychology and ethics which many teachers at present lack. Public morality may be studied with less difficulty. It is not subjective but objective. It lies close to the fields of economics, civics and history, for which we already have in our high schools well trained teachers.

(3) There is the additional reason that there is greater need. As President Hadley has pointed out, the standards of private morals in the United States are much higher than those of public morality. The former are relatively good; the latter are bad.

The study of public life, of business and government, of social classes, and the moral standards involved in all these, does not mean any ignoring of the worth of personal character and integrity, of right springs to action, of reflection upon life's great goods and of choice instead of impulse or passion. It simply implies first that to know what to do the boy must know the world of action in which his life is set, and further that even for the important side of attitude or conscientiousness much may be gained by a flank movement, by the objective way of approach.

The study of public life aims to kindle purpose and direct action by showing what there is to be done in the world and how one may go about to make at least a beginning toward the doing of it. It recognizes that the boy must first find a job, and get a living; but it believes that every job which has any excuse for being has some human value other than merely paying a wage. It holds that our great machinery of business, industry and government ought to make possible not only a living, but a noble life. It realizes that too often the boy on entering the great whirl, finds it disheartening drudgery, brutal competition, undisguised self-seeking, with sharply defined class-interests. If he belongs to the so-called working classes he will find a business organization and a legal system which will very likely seem to be expressly devised for his exploitation; it will not be surprising if he grows bitter as well as hopeless. The public morality—or lack of it—breaks down his good intentions and his nobility of purpose. How can instruction help in this situation?

I suggest that a study of our industry, business, government, social structure, and general moral judgments, so far at

least as these are embodied in laws and customs, may contribute toward three objects:

(1) Consider what ought to come from a study of business and industry as a whole. To see all the relations of the detached kinds of work which most men must do is at once to give the work greater intellectual value and greater human value. A considerable part of what appears to us as the naked selfishness and brutality of modern trade and industry is simply its impersonal and mechanical character. In neighborhood life and industry a man hesitated to sell his neighbor bad eggs, nor would he work his help seven days in the week with a twenty-four hour shift at the end while he himself attended divine service. If there were long hours and dangerous tasks, the employer shared them. But in our present organization the workmen see little but their machines; the clerks little but their accounts; the employer has a plant on the one hand and a market on the other.

Now obviously no course of study will humanize this process. But it ought to be of some use to point out in advance clearly and strongly the social side. For after all the whole organization is here to supply human needs and wants. It is a tremendously efficient tool for this. It is making possible an enormous surplus for the few who are getting the margin. It ought to provide decency and comfort for many more. To get before boys and girls at the outset the idea that all our business and industry has as its great end to serve men, would be a great gain. It is so easy to think of it all as like the ocean—a great fishing-place, where each may cast in his hook with no thought beyond that of good or bad luck in the catch—or else a bottomless gulf eager to swallow all but the strongest craft. Apparently much of our commercial morality is based on the fish-pond view. The postoffice inspectors tell of the millions extracted from the public each year by schemes which come under the head of fraudulent use of the mails. But these schemes are probably only a drop in the bucket. The fascination of getting something for nothing is present in a large proportion of our methods of capitalization, in our opposition to pure-food laws, and in our evasion of the tax assessor. The first step, even if it be a very short one, toward changing the general attitude, is to show the whole process for what it is—a method of serving men and not a fishing-pond, or a mere murderous abyss.

(2) The study of our institutions of government should

serve to show both their values and their defects, and to show these in just proportion. One complaint commonly made against our American morality is that there is lack of respect for law. This is evidenced in the violence often shown in strikes; in the contemptuous disregard of the intent of the law by great corporations whose attorneys advise them how to keep within the technical phrases; and finally in the outbreaks by individuals which fill the columns of our newspapers, and the dockets of our police courts. This third sort is due to individual passions and cannot be much remedied by any process of instruction as such. But the more public forms of the evil are part of a more general attitude which may be called lack of a public or social consciousness. This has perhaps been more conspicuous in our city life than elsewhere. The actual necessities of mutual defence forced early communities to consider common interests and common needs. But in time of peace the value of the national government is not so obvious, while the city is too easily viewed merely as the place where one gets his living. Nation and city have done much of their work so well that we are apt to overlook the great services they render. To point out the actual gains for humanity in the establishment of order, in the guarantees of liberty, in the provisions for communication and education is a way, and probably the most effective way, to cultivate respect for society, and respect for its laws. It is a difficult if not a hopeless task to endeavor by any appeals to authority to secure regard for law. The best way is to show what law has really accomplished for man.

(3) A study of the growth of our institutions will no less disclose their defects. But it will show not merely that laws are often partial, in the interests of a class, ill-adapted for our present society; it will show why they are so. The injustice which is often so apparent will appear usually as the result not of deliberate purpose but of changed conditions. The clumsiness of present methods will be seen to be due not to sheer stupidity, but to the carrying over into present civilization of methods that worked well under simpler conditions. This knowledge of course does not in itself improve anything, but it makes two important contributions: In the first place, it removes some of the bitterness. You may think a hand-plow a poor tool, but you may respect its maker for doing a good work for his time. Further, it shows that bad social conditions are not due to necessities of nature. What is due to human contrivance can

be changed. What is due merely to lack of control can be remedied by substituting control for neglect—or at least it will be worthier of rational beings to make an attempt even if they fail than to acquiesce in wrong.

It was a great advance in private morals when here and there a conscientious soul took the stand that he must see his own duty and follow it. Occasionally a prophet has challenged public morality. But to study this public morality calmly and coolly, to get young people to make some intelligent appraisal of what society does for them, and what it ought to do that it fails to do, to get definitely before them the vision of the public interests and public welfare as having claims paramount to private gain—this is a task for the future. Existing materials are not adequate; new materials must be provided.

REORGANIZATION OF THE CURRICULUM

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Before beginning the reorganization of the High School Curriculum, it is imperative that we take account of the circumstances and conditions demanding such reconstruction. In the case of moral education there is little need of arguing for its necessity. The fact of the increase in number of homicides even among youth must be received with some alarm. The average age of criminals in the United States is steadily declining. It matters not whether this is evidence of growing precocity in vice and crime or whether it is only evidence of greater activity and success in apprehending wrong doing; the patent fact is that a great many young men and young women are not only not becoming productive and constructive citizens, but are destroying their own powers and throwing added burdens upon parents and society and the state.

Among the many causes of confusion upon this problem of moral education, three need especial attention. They are: (1) the new social order, removing many safeguards of youth, increasing the occasions for wrongdoing, and rendering many former standards of conduct, if not inadequate, certainly diffi-

cult of application; (2) the new position of the school as a fundamental social institution; and (3) the confusion concerning the nature of morality and the method of moral education.

1. *The new social order.* In pioneer days children lived and labored with their parents in producing food, clothing, shelter, and the occasions and means of amusement. Under these conditions there were adult standards to be imitated and adult safeguards and supervision of most of the child's acts. Division of labor, the factory system, and surplus and leisure resulting, has been conducive to gradation and stratification of society and conscience. Children are grouped with children of about their own age and ability in labor, where they labor, in school and church, and in social events. The social and leisure life of men and women is also stratified. Men and women have a different vocabulary and different conscience for the different social groups into which their labor and their leisure throw them. All this has made it hard to lead a consistent, integral human life. This new order has affected and effected children more than adults. This new order has not only removed the fellowship and example of adults in labor and leisure from children, but has multiplied the occasions for vice and crime.

2. *The school now a fundamental social institution.* When children lived with their parents and participated jointly with them in labor and the fruits of their joint labor, the roots and trunk of their education were received through this work and play at home, and about all the school needed to do was supplement the home by the branches of reading, writing and arithmetic. In the new order the school must assume responsibility for taking account of the whole life of the pupil. The school must take account of the health and physical development, account of sanity and mental development, of morality and social development.

3. *Morality and moral education.* A third source of confusion is the uncertainty concerning the nature of morality and moral education. The doctrine of evolution put a new emphasis upon the importance of environment and all but made morality seem to be conformity to custom. There is just now a decided reaction against these hedonistic and utilitarian doctrines concerning the nature and purposes of human life. Morality is neither a slavish obedience to a categorical imperative or to a social custom. Like all life, morality develops by a response of a germ principle to the circumstances and conditions favor-

able to its development. In the case of morality the response is unique. It is the voluntary response a person makes to a social order. Morality involves the complex phenomena of conflict of impulses, consciousness of alternatives, deliberation, choice, inhibition, control, execution, etc. The responses a person makes to the social order are subject to the law of development and stages of development. At different times and under different circumstances persons are sensitive and responsive to different aspects of the social groups in which they live. All this brings to light some of the causes of vice and crime.

In general, vices and crimes are impulses gone wrong, but they are vices and crimes from the standpoint of education because they go wrong with the doers' consent. The impulses and personal actions prostitute powers, and cause individual degeneration and social disintegration. Most vices and crimes are not sporadic, occasional acts, but are the results of repeated responses and are subject to the laws and principles of habit.

Now the formation of these habits against which moral education must safeguard children and youth, involve (1) the native impulses that rise into consciousness through (2) social situations, through contagion, through imitation, and (3) the consequent reorganization of body and mind. For example, smoking is grafted upon a number of instinctive reactions; the sucking instinct, the tasting instinct, the instinct to finger objects and put them into the mouth, etc. Smoking is a social habit. The stimulus is social, giving play to imitation. The nicotine and carbon monoxide through poor combustion cause physiological reactions against these poisons, so that all in all there are both physiological and psychic reorganizations. Similarly chewing tobacco or gum, drinking alcoholic beverages, tea or coffee, all conform to these laws, as also does sex prostitution, rag dancing, and most habitual crimes.

Moral education, then, consists of a threefold problem: (1) the development of moral sensitiveness and responsiveness to social demands; and (2) safeguarding growing youth from abnormal development of any impulse; and (3) intelligent, effective, even professional treatment of prostitution and degeneration of impulses and desires.

The present situation in the High Schools seems complex and difficult enough without demanding that they assume the responsibilities of the home and church.

In 1876 there were 23,000 pupils in the public High Schools

of the United States. This year there are over one million. This is an increase of over 4,000% in one generation. The single problem of supplying teachers has taxed every available source of supply. Grammar-grade teachers have been transferred often because of their superior ability in discipline rather than for their scholastic qualifications. Young graduates from colleges and universities have been appointed because of their supposed scholarly attainments. Besides the difficulty of securing good teachers, there is the multiplication of subjects and courses. Still another difficulty is the development of athletics and of societies all but independent of faculty supervision. And the problems of the High School are not made easier by the decline of moral standards in the home.

These chaotic conditions give scope for organizing genius, and when order and system arise, pupils, faculty and patrons recognize it.

I make bold to suggest a number of ways that High Schools may aid boys and girls in their normal moral development, without demanding impossible things of intelligent teachers, and without adding impossible burdens upon pupils.

As was suggested above, morality is really the temper and spirit of a person in the midst of a social situation, and like the temper of steel it is not gotten by addition or subtraction of parts or qualities, but by a reorganization of elements. The adolescent boy and girl must live, move and have their continual being in a moral atmosphere suitable to their stage of development, if they are to grow into moral manhood and womanhood. This requires that the schools shall in all its aspects conform to the moral ideal, namely, in its (1) government, (2) instruction, (3) athletics, (4) social life, and (5) its reputation in the community.

HIGH SCHOOL GOVERNMENT.

Our public schools are the least democratic of any of our institutions. The causes of this are not far to seek. There are inherent reasons: Man is by nature domineering. The pupils are younger, weaker, less intelligent than the teachers—what a chance to "lord it over the lower races." Tradition and practice suggest and sanction a despotism, and like most other despots teachers excuse their tyranny by adding the contradictory adjective "benevolent." Again, do not the School Board and the Superintendent expect teachers to "keep order," to govern?

Teachers and principals have authority—they must exercise it or it might atrophy!

How can school government yield the largest possible results in the training, not *for* but *in* citizenship? This distinction in prepositions suggests the root of the difficulty. The pupil is somehow thought to be outside of the moral order, outside of the state, as it were, and is to be prepared for citizenship. The principal and teachers are citizens—and therefore belong to another breed, and their authority and power are external to the pupil. In short in democratic America the High school must be democratic to train boys and girls in citizenship. Plato's definition of a state applies to a High school. We are a community of souls and selves, and as such all teachers and pupils are subject to the external laws of personality, and any disrespect or disloyalty works harm to teacher, pupil and school.

The present attempts at self-government, whatever the names, "Student Self-government," "Republic," "School-City," etc., are in response to a long-felt need. It must be admitted that there have already been many failures. In most cases student government is not democratic. Even student self-government can hardly be democratic. In most cases it means a few students, a committee, governing the rest by primitive standards and methods, by cheap detective work, etc. These ways are not conducive to respect for rightly constituted authority and loyalty to the institution. The fact of a popular election does not make the behavior of the officers democratic. A student committee is likely to be just as external and arbitrary and tyrannical as a faculty committee. Such a committee may excuse faculty members from disagreeable duties—it might be justified on such grounds; but such a method misses the very essence of democracy. Let it be admitted at once that democracy is not a quick and sure method of getting legislation or punishing lawbreakers. But it is the only method of developing good citizenship. The essence of democracy is personal loyalty to a system of regulations imposed by the community. The problem of school government is the problem of educating each and every pupil in the rights, privileges and duties of citizenship in the school. These duties and rights are inherent in each pupil as a person. The democratic government of the school is to be worked out through free discussion by all parties to the school—pupils, janitors, teachers and principals. A school election to be an educative feature must be real. To be

democratic it must be based upon a vote to support some system or declaration for preserving the personal rights of all. Most school elections are based upon petty personal politics. A candidate for school office should announce the system or policies for which he or she stands; should reduce them to writing and sign them and be held to them unless relieved by the "Community." It will no doubt take a long time for us to be educated into the truth about officers and the law. These cannot make anybody good or moral. Their supreme function is to teach what is right.

A constitution however constituted, a student committee whether appointed or elected, can never be substituted for school government. It cannot even be successfully substituted for High School faculty government. Democratic school government must be a government of the school, by the school, for the school. The written instrument and the officers are the least significant matters. The spirit of thoroughness and the work in the school-subjects is after all the most powerful moral influence because most pervasive and most persistent. These subjects furnish the occasion for the daily decisions and for the daily directed attention. Even where the school-subjects interfere with a high school pupil's athletics and social activities, the subjects and recitations are the daily recurring reminder of the one central purpose of the school, and the decisions to study or not to study, to attend or not to attend, and the final sense of failure or success are important factors in the character outcome of the High School course.

The problem is to make these subjects yield the largest possible aid in helping adolescent boys and girls to choose intelligently their vocations and to fit themselves by the best possible training for executing that choice with enthusiasm and efficiency.

There can be no integrity of intellectual and moral life where a person does not do some worthy thing with all his might, in a hearty whole-souled way. The only cement that will hold the diverse impulses of a human life into a personal whole is an earnest effort to accomplish something. If a pupil finds no study into which he throws himself with zest and virility and with a consequent sense of personal triumph, he had far better not be in school. Half-hearted work makes not only half-hearted persons but divided lives.

One of the first problems needing solution in this field is a

careful and thoroughgoing revision of the curriculum on the basis of a distinction between the so-called "formal" and "content" subjects—or rather between the subjects where there can be no personal choice as to process or product and those where the personal attitude is the fundamental and determining factor. In mathematics, for example, all pupils must come to the same conclusion by essentially the same processes. Personal preference may play a part in determining whether a person take mathematics and how much he takes; but it plays no part in process or objective product. Pupils have no right to trifle with mathematics or natural science; here they must learn that the world is lawful and orderly and that the only way to succeed is to obey these laws. But literature, music and history, while subject to law, are capable of variant and personal interpretation. They contribute to the life of appreciation.

If a pupil does not appreciate and sincerely desire to study literature or music or history, that is an ultimate fact of his personality, and to require him to do so works injustice and the attainment of bad taste. In short, literature, music and history must be enjoyed or they are morally abortive. Let me hasten to say that enjoyment is not the aim or end of the process, but it is a final test of the success in attainment of the real and essential aim.

A high school student ought to desire to spell as all other intelligent persons spell, to think in mathematics as all other intelligent persons think. And when he does so he is entitled to regard himself as a citizen of the whole world of intelligent people. This is the enlargement of his social self. But the enjoyment and appreciation of art in all its forms, and of history, is a personal matter. Students may keep their self-respect and deserve the respect of teachers and other pupils if they do not agree in feelings and even in judgments relative to these subjects. The adolescent boy and girl are at the same time developing their own personality and becoming hero-worshipers. Now one element of this personality is the personal preferences and tastes in the world of appreciation, and of doctrines (from economics to theology). A second factor is the hero-worship, both in terms of whom they worship and how they worship.

The great opportunity of the high-school teacher here lies in the chance to couple the important contributions to human knowledge and the great achievements in art and the great inventions with the great persons who made these contributions

to the race. In the last analysis, the greatest moral influence is the imitations of persons idealized. The high school ought daily to bring every pupil face to face and heart to heart with the world's great men and women, and this ought to be done not apart from but in vital connection with the subjects formally placed on the program.

Morality is not a part of life. It is not something that can be added or subtracted. It is the temper and spirit of life as human. Moral education is not a part of education—not something that can be added to or omitted from the curriculum, but is the very vitalizing and organizing principle of the formal attempt to help children and youth to realize their human possibilities. Ultimately, then, the problem reduces itself to that of conceiving and attaining the highest aim of human life. High school education is one stage of this process. It is the so-called adolescent period when the social impulses are most persistent and most powerful. It is therefore the most important period of moral development. The significance and importance of the right kind of education for this period is most evident when we examine the kind of problems that present themselves to the youth and the new methods of their solution. This is the time when boys and girls must gain final mastery over their bodies to make them efficient instruments for accomplishing the purposes of the personal will. It is the final period for mechanizing the language powers. The great personal problems of this period are three choices of supreme importance.

Three supreme problems present themselves to adolescent boys and girls: (1) Making a living; (2) living a normal human social life; and (3) achieving immortality. This is the vocational period, the mating period, the religious period. The high school period is the one in which the most of our best youth make these supreme choices, no one of which can be escaped; the choice of a vocation, the choice of a mate and the consequent social station, and the choice of a religion.

The great importance of these three aspects of life in the high school arises because of the period and because of the new social order. In former generations children were born into their vocation, into the social group in which they found their mate, and into the church and religious life. Not so now. Children are not only not born into a vocation; they are debarred from first-hand contact with the productive industries. The present press and stress and storm of life induce many parents

to discourage their children from entering the same vocation. Indeed, in most cases it is quite unnecessary for parents to disparage their own vocations.

In the matter of mating and social status, life is cosmopolitan. Each youth at least sub-consciously feels that he has the world to choose from. The high school probably more than any other one institution has increased the range of variation for choice of mates. According to the doctrine of evolution this is a great gain for the race, a defence for co-education that has not yet been fully stated.

In the matter of the religion of the youth, we are even more at sea. Genetically and psychologically the religious instinct impells the soul to join itself to other selves for the accomplishment of some social good, so that the fraternal orders, the social clubs, and societies, seem to satisfy the social demand for a religion even if they do not satisfy the deeper longings for the personal soul. All these fail in the one essential of offering the best means of achieving immortality. All in all, then, in these most important phases of human life, the boys and girls of high-school age are facing economic, social and moral situations more difficult and more bewildering than ever in human history.

These, then, are some of the principles and problems that must be taken into account in any attempt to better adapt the high school to the growing demand of the youth and society:

1. The new social order making school fundamental.
2. The new notion of morality as a development of intelligent, sensitive and responsive conscience through personal response to social situations.
3. The nature of vices and crimes due to prostitution of impulses, degeneration and arrested development.
4. The necessity and new demand for vocational guidance and training, for social hygiene and sanitation, and religious education.

VOCATIONAL AND MORAL GUIDANCE IN THE HIGH SCHOOL

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"Religion, morality and knowledge being necessary for good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Ord. of 1787.

The first public schools established in America were particularly strong in religion and morals, and from the modern point of view very meagre in the field of knowledge. A glance over the records and text books of the early days will show the strongly religious trend of teaching. Noah Webster's Spelling Book of the edition of 1843 contains a Moral Catechism. This Catechism bases its teaching upon the authority of the Bible and treats of humility, mercy, peace-making, purity of heart, anger, revenge, justice, generosity, gratitude, truth, charity, avarice, frugality, industry, and cheerfulness. Selections for reading were chosen for their patriotic or moral sentiment rather than for their literary or informational value. Indeed, every source of information regarding the early history of education in this country points to the chief aim of all teaching as moral and religious.

Since the Civil War the entire history of our country has changed in a most astonishing manner. We may be too near, even yet, to see clearly what it all means. But in all walks of life—commercial, industrial, and educational—we have witnessed great changes. Today our schools are crowded with such a mass of subjects, such a variety of information, scientific, industrial, and historical, that both teachers and pupils are overwhelmed with its volume. No wonder that we have forgotten religion and morality in our effort to cram the youthful head with all the progress of the most wonderful age of the world's history. Our public schools are not unmoral nor have they entirely eliminated religion from their teaching, but we have given up to a large measure the attempt to develop systematically the moral and religious nature of our pupils. Individual teachers are still the inspiration of many lives, but we have not yet brought this most important side of our work up to the scientific standard of all our other teaching. Whether those who go forth from our schools today are weaker in moral character than

those of the early days can never be proved. Just how much of the immorality and indifference toward religion of the present age can be charged to the public schools can not be determined. Nevertheless the standards of moral conduct, the ideals upon which honest living and sound business stand, are the ideals of the public schools. We are, however, coming to realize that something more than the occasional or accidental method of applying ethical lessons is necessary. Committees and commissions have periodically been at work upon schemes that will avoid dogma on the one side and mere morality for morality's sake on the other.

About four years ago we began to believe that most of the pupils who failed in school work, failed because of a lack of vision (which almost amounted to moral weakness)—they were without ambition, without a definite aim in life and work, without appreciation of the real benefit of education, without knowledge of the world's work, in fact without any idea of the meaning of life itself. This belief led us to the conviction that school work, to appeal to the so-called "failures" ought to be more closely related to their lives, both business and social, outside the class room, and that, if this relating of scholastic with business and ethical questions could be made to appeal to the unambitious pupil, it would surely give added zest to the work of studious boys and girls. We had for some time attempted to aid our pupils to choose their course of study with a degree of wisdom, to give an aim and purpose to their work, and to plan definitely for some vocation for which they seemed best fitted. This attempt, together with a concern about the uninterested pupil, led to a plan which we called Vocational Guidance. It is not often that in trying to find a solution for one problem one happens to work out a scheme that proves to be a very satisfactory solution of another perplexing question. Such, however, was the result in this case, for we found that the plan not only tended to give vocational aim to the high school course, but, as the work progressed, it developed into a very practical course of moral instruction—a plan for vocational and moral guidance.

The word "guidance," it will be seen, has a broad significance. From the vocational point of view, it means the gradual unfolding of the pupil's better understanding of himself; it means the opening of his eyes to the broad field of opportunity in the world; it means a selection of and a preparation for his

own best field of service as a social being. From the moral standpoint, the idea of "guidance" is peculiarly essential in the development of the pupil. Ethical instruction that merely informs the brain does not necessarily produce better character. It is of most value when it is in some way applied to the actual thinking and acting of the pupil. In this connection guidance means the better understanding of one's own character; it means an awakening of the moral consciousness that will lead the pupil to emulate the character of the good and great who have gone before; it means a conception of oneself as a social being in some future occupation, and from this viewpoint, the appreciation of one's duty and obligation toward his business associates, toward his neighbors, and toward the law.

The plan, in order to reach every pupil, was carried out through the Department of English. The teachers were enthusiastic about it, and the success which the results seem to indicate is due to the spirit with which they have undertaken the work.

The following outline describes the work in Oral and Written Composition in English from the eighth grade through the twelfth:

8TH GRADE. 1ST SEMESTER.

Topic—Ambition.

OBJECT: To arouse in the pupil a desire to be something and somebody in the world; to begin to look forward and not to live entirely in the present.

- AIDS:**
1. Saturday excursions.
 2. Brief talks on biography.

8TH GRADE. 2ND SEMESTER.

Topic—The Value of an Education.

OBJECT: To guide the pupil to take the steps beyond the requirements of the compulsory education laws that will be of greatest advantage to his future career; to lead to a proper choice of schools, or, when necessary, to the best kind of employment.

- AIDS:**
1. Catalogues of local high schools, academies, technical or commercial schools.
 2. Catalogues of trade schools, etc., of high school grade.
 3. Placement bureau.
 4. Talks by high school pupils who have returned to school after several years of struggle in the world.

9TH GRADE. 1ST SEMESTER.

Topic—Elements of Success in Life.

Sub-Topic—Self Analysis.

OBJECT: Through the study of the elements of character that make for success the student is led to reveal himself to the teacher or vocational counsellor. Personal experiences, environment, associates, tastes and ideals are brought to bear upon the possible future bent of the pupil.

AIDS: 1. Themes handed in are strictly confidential and often are discussed only with the teacher. Discussion in class is always of a general nature to determine the fundamental habits that tend toward successful living.

9TH GRADE. 2ND SEMESTER.

Topic—Elements of Success in Life.

Sub-Topic—Biography.

OBJECT: To study the elements of character that made for success in the lives of truly successful men and women, and to compare their characteristics with those of the writer.

AIDS: 1. Debates and the discussions comparing the merits in certain characters. More oral than written work in this grade.

10TH GRADE. 1ST SEMESTER.

Topic—The World's Work,—A Call to Service.

OBJECT: To broaden the pupil's vision of the opportunities for service beyond the horizon of his past experience; a study of vocations.

AIDS: 1. The Junior Association of Commerce (Boys).
2. Work of Women's Organizations (Girls).
3. Card Index of Vocations (Compiled by Students).
4. The "Home Study Club" (Girls).

10TH GRADE. 2ND SEMESTER.

Topic—Choosing a Vocation.

OBJECT: To assist the pupil in making a definite choice of a vocation. Here is applied all that has been developed before. Again the pupil examines himself as to his ability and possible future and makes a careful ap-

plication of these to the field of opportunity before him. The key note is obedience to the call to service.

AIDS: 1. Vocational Counsellors (in co-operation).

- a. Teachers of English.
- b. Parents or Guardians.
- c. Session room teachers or grade principals.
- d. Principal of school, chief counsellor.

11TH GRADE. 1ST SEMESTER.

Topic—Preparation for Life's Work.

OBJECT: To begin immediately to connect daily tasks and duties with future achievement; to select the subjects necessary to meet the requirements of the college or the industry that it is proposed to enter.

AIDS: 1. Comprehensive selection of catalogues of colleges, universities, professional, and technical schools.
2. Vocational card index to catalogues.
3. Trade journals.
4. Vocational bulletins, etc.

11TH GRADE. 2ND SEMESTER.

Topic—Business and Professional Ethics.

OBJECT: At this period the pupil should take time to consider the ethics of his calling. He should understand the moral responsibilities that will rest upon him in his life work. This topic gives a personal and concrete application to the study of moral ethics that is extremely practical.

AIDS: 1. Investigations of questionable transactions.
2. Talks by men and women able to give of their experience to the subject.
3. Criticism of questionable advertising.
4. Problems of the home.

12TH GRADE. 1ST SEMESTER.

Topic—Social Ethics: The Individual in his Vocation and Society.

OBJECT: To make a practical study of social ethics from a concrete point of view.

AIDS: 1. Assisting in social work as helpers or entertainers at:
a. Slum districts.
b. Social settlements.

- c. Playgrounds.
 - d. Social centers (school houses).
 - e. Charity organization.
 - f. Y. M. C. A. and Y. W. C. A.
 - g. The church.
2. Girls' Social Service Club.
 3. Boys' Leadership Club.

12TH GRADE. 2ND SEMESTER.

Topic—Civil Ethics: The Individual in his Vocation and the State.

OBJECT: To present the obligations of government upon the individual in a personal and concrete manner, and to arouse an interest in civic problems that will result in a more righteous citizenship.

- AIDS:**
1. Schemes for getting into actual touch with civic conditions.
 2. Tours to inspect such things as:
 - a. Pavements.
 - b. Lighting of streets.
 - c. Enforcement of juvenile laws.
 - d. Health conditions.
 - e. Fire protection.
 - f. Safe-guarding public money.
 - g. Pure food laws, etc.
 3. Boys' "House of Representatives."
- (Debating Club.)

The Grade Principals or Session Room Teachers, who are in charge of about two hundred pupils each, may be called Vocational Counsellors. These teachers have full charge of matters of petty discipline and of maintaining the standard of scholarship in each group. These duties afford a splendid opportunity for moral guidance that few other teachers have. It is also their privilege to advise with each pupil in the selection of his studies for each semester. Again this affords a peculiar opportunity for guiding the pupil toward the career for which he seems to be best fitted in character and ability.

The permanent school records are kept on a card filing system. Scholarship records are made on one side of the card and on the reverse side is the "vocational record." At the close of each semester the session room teacher or grade principal records such data as have been gathered during that period under

the following headings: "Plans for Future," "General Ability," "Vocational Experience," and "Character." By "Plans for the Future" is meant a pupil's vocational ambition. Under "General Ability" is recorded any special skill, aptitude, or characteristic that may throw light upon his possible career. Many pupils in the high school are working after school hours. Some are supporting themselves in various ways and at the same time are trying themselves out in certain occupations that may or may not be permanent. All of these experiences throw light on the industry, character and vocational possibility of the pupils. These facts are recorded under the caption "Vocational Experience." The most valuable record is regarding the "Character" of the student. Employers even more than the colleges are concerned with the *kind* of boy or girl that is being recommended to them. It is an absolute necessity today that school records of this kind be kept if the principal is to answer properly the questions that corporations, bonding companies, and other employing agencies are constantly asking.* To let the pupils know by means of a system of permanent records that character as well as training of mind and hand is an important part of their preparation for life, is a powerful foundation for the practical teaching of moral ethics.

Through the various organizations among the students it is possible to guide their thought and action along the lines of future service. The work among the boys in the clubs known as the Leadership Club, the House of Representatives, and the Junior Association of Commerce, and among the girls in such societies as the Social Service Club, the Senior Sorosis, the College Club, and a Home Study Club, and the monthly student publication tends to create an atmosphere within the school that is charged with vocational ambition and with deep interest in future opportunities for service.

To give any tangible report of the results of our four years of effort in this work is very difficult. They are more intellectual and spiritual than material, and cannot be estimated by statistics. We no longer consider vocational guidance as an experiment but as an established part of the curriculum. One must mingle with the pupils and the teachers to appreciate the spirit of the institution. The work has at least eliminated a large proportion of the drifters who were the troublesome element of

*The Personal Record Chart published by the Personal Record Press of Kansas, Missouri, is a most valuable aid.

the school; it has reduced discipline to an almost negligible quantity. While each pupil may not have chosen a definite career, he is at least taking life more seriously; he is making the attempt to find that thing which he must do if he is to fulfill his highest ideals.

The opinion of the teachers regarding the value of this work is indicated in the following expressions:

"It has undoubtedly prevented some misfits in the choice of vocations."

"It has stopped several of my pupils who were drifting."

"Even though it may not determine a pupil's actual vocation it adds inestimably to his outlook on life and his attitude toward work, and makes for bigger and better lives."

"It gives an opportunity to use the pupil's ambition as a lever to lift him away from harmful habits and to strengthen his character."

"The pupils appreciate the fact that character counts in practical life."

"They give evidence of a higher sense of honor, a finer feeling for others, and a better understanding of what is necessary to make good."

Perhaps the one bit of testimony that expresses more than all the rest is this: "It makes the teacher feel that she is doing more than teaching English; that she is having a share in the wonderful work of moulding lives."

This last statement sounds the keynote of the entire plan. The demand for a practical course of moral instruction in the public schools and particularly in the high school has been urgent for many years. It is not effective when taught as a course in formal ethics; it fails to reach those who need it most when made elective; it is not personal or practical when taught in the abstract; and it does not give time for growth when given as a single semester course. Through five years of composition work in the department of English, all of these difficulties are surmounted, and, furthermore, the pupils are getting the moral training, not as such, but as a part of practical preparation for life. With the wide choice of subjects in the cosmopolitan high school, with the diversity of entrance requirements for technical schools and colleges, and with the need of a closer relationship between the public schools and the commercial and industrial community that supports them, comes this most positive demand. We are called upon to guide and prepare

those who are to go out into the numerous ways in life in a manner that will eliminate the misfits and that will make for a greater efficiency in every vocation. In our attempt to meet this demand upon the public schools we are solving several problems of school administration and at the same time we are fulfilling our chief mission in preparing our boys and girls to meet the moral issues of life and to serve humanity better in that calling for which their Maker intended them.

A COURSE IN MORAL EDUCATION FOR THE HIGH SCHOOL*

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 and

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Many teachers are considering the introduction into their schools of a course in moral education. The following program is offered in the hope that it may be of assistance to those who have decided to undertake this work. At the same time it may help, because of the detail with which it is presented, to dispel some of the many current misunderstandings as to the aims and methods of those who believe that systematic moral education should be given a place in the school curriculum.

The course here outlined is not entirely an untried experiment. Considerable portions of it have been given during the past four years in the high schools of Wisconsin and of some other states. The first year's work, and parts of the work of the succeeding years, are also being given this year by one of the authors in the new University of Wisconsin High School and in the Madison City High School.

This course is not primarily a course in moral *instruction*. Naturally, information will be obtained in the prosecution of the work, and such information is appraised by the authors at its full value. But, in the first place the process of pouring in information whether by the lecture or the text-book method is

*This article first appeared in *The School Review*, of April, 1912, but for this publication has been thoroughly revised by Prof. Sharp and new paragraphs have been inserted.—Ed.

incapable of producing a real understanding, to say nothing of a realizing sense, of moral truths, and, what is even more serious, is equally impotent to produce conviction. The age of authority, in moral matters, is rapidly disappearing, whether for good or ill, and our pupils will believe, broadly speaking, only that which they are led to see with their own eyes. In the second place, the supplying of information is, in any event, a subordinate feature of this course. Its main purpose is to develop power, and to develop it in such a way that it will tend to pass over into action, and be conserved through habit. The power which it is sought to develop is the power to see straight, the power, that is, to perceive in essential completeness the situations which life presents, to analyze them, and to understand the demands which they make upon us. The habit which it is desired to cultivate is that of reflecting before acting. The primary end may be said to be, in the words of Thomas Arnold, the development of moral thoughtfulness, both as power and habit. The ultimate purpose of this is, first, that the will may be guided by wisdom and sagacity. But we may expect as a second result that the will will be strengthened to do right, because moral indifference and moral perversity are mainly due to the failure to realize clearly the issues that hang upon our conduct, and realization cannot extend beyond insight. Such dimness of vision produces the fundamental vices, weakness and selfishness; for "spirits are not finely touched but to fine issues." Other methods of strengthening and broadening the will are used wherever this seems advisable, notably in the first year, where it is sought to awaken the higher nature by the contagion of example.

From the preceding statement of purposes it will be obvious that in our view a course in moral education must start from the interests and desires of the young people as we find them when they enter the class, and must aim to lead them, step by step, to the discovery that morality involves the satisfaction of the deepest and most permanent of these desires. The complete task of the teacher involves, indeed, something more, but at this we can only hint. As far as possible we must see to it that these discoveries pass over into the appropriate action in the school life of the pupil, in his relations to the school authorities, from the janitor to the principal, to his fellow-students, and to his work. Thus will arise the habit of acting upon new insight. But a second effect is even more important. Aristotle tells us that par-

ents love their children better than the children love their parents, because the parent is constantly planning and working for the child. When the pupil submits to the discipline of the school, in all that the word discipline involves, not in the spirit of the slave, but with the consent of the will which comes from rational insight into the nature of the ends served, then his perhaps weak interests in the self of a few years hence and in his fellows will inevitably be strengthened. His conduct will be raised to a new level, upon which again a new structure of insight may be reared, to serve, in turn, as the basis of stronger and more catholic desires, while the glow that comes from successful effort may awaken him to new ranges of experience, hitherto, for him, non-existent. If, in addition, the activities of the pupil outside the school can be guided through co-operation with the home, through the formation of clubs for civic improvement, and in other ways, the results will be so much the greater.

The program that is here offered will require for its completion two periods a week for four years. Its various parts are pretty closely interwoven into one whole; nevertheless those teachers who can devote but a single period a week to this work will find it possible to use the material offered by making the necessary omissions. It is believed that the best results will be obtained if the course is given as an elective. Credit may be allowed, as for any other course, but in the last two years at least no grades should be given except "passed" and "not passed." Otherwise there is great danger that the spirit of free inquiry will be destroyed and be replaced with a spirit of hypocrisy and cant which asks only, "What can I say that will please the teacher?"

FIRST YEAR.

The primary end of the first year's work is the development of the will to do right by arousing moral enthusiasm through contagion. The means employed are the study of the biographies of Americans, including the members of our own generation. Americans are selected because the American boy or girl can understand better and enter more completely into the life of those who have lived in his own country and have dealt with an environment, material and human, in many respects, at least, like his own. For the same reason our contemporaries are to be preferred, in so far as we can find the necessary material. Washington, for instance, often seems a long way off; what held

for him may not hold for us. Even we educated adults are apt to be more affected when we read in the newspaper a record of present-day devotion than when we hear of some heroic action that took place two or three centuries ago. Furthermore a course that keeps within the national boundary lines possesses a certain unity. It also tends to develop the spirit of patriotism, and to show us how our patriotism, municipal, state, and national, may exhibit itself in action.

The fundamental purpose of this part of the course is to awaken and stimulate the better nature through the influence of other lives. But a number of subsidiary ends may be pursued at the same time. The moral judgment may be trained effectively by the use of this material. The mind may be taught to understand the nature of the human world which will determine to so great an extent its reactions, to discover the appropriate means for the ends it may adopt, to distinguish between appearance and reality in the matter of both means and ends, to see and to recognize when found the higher values in life, to see the relationship between the higher and enduring goods of life and what is commonly regarded as success, and finally to learn, in dealing with conduct, to think in terms of cause and effect. Furthermore, the pupil may be trained to enter with insight into the trials, the successes and failures, the joys and sorrows of other lives than his own; to respect his fellow-men, even when their conception of duty is different from his own; to take the proper attitude toward the faults of good men*; and finally, to see that morality involves not weakness of will, as seems to be often supposed, but strength.

The statement of purposes with which the teacher opens the course will correspond exactly to those which he himself has in view in conducting it. We shall tell our pupils that we want to help them to understand life, its duties, its privileges, its dangers, and its wealth of good things for the mind prepared to receive them. Many men—shall we say most men?—make more or less of a failure of life. They themselves suffer, they make others suffer; they degrade themselves, they degrade those about them. We, as teachers, want to help the members of this generation to do a little better than many of the members of our own have done. This does not mean that we consider ourselves complete masters of the art of life, any more than the

*See Gulick, *Mind and Work*, Ch. II, reprinted from the *World's Work*, July, 1908.

fact that we teach history or science means that we know everything that is to be known about those disciplines. We merely claim, in virtue of being a little older than our pupils, to have learned enough about life—too often through sad experiences—to be able to set them thinking, and perhaps to help them find an answer to some of their questions. We assume, then, that they want to learn to distinguish right from wrong, to gain the power to watch intelligently both right and wrong conduct in operation, and to be convinced of the existence of unselfish devotion in the world that actually surrounds them.

I (a). (First Semester). *American biography*.—Unfortunately there is not a large amount of biography dealing with contemporary Americans that is adapted to boys and girls of thirteen to fifteen years. In fact, but two books have been found which appear to be entirely satisfactory for our purposes. They are: *Theodore Roosevelt, the Boy and the Man*, by James R. Morgan (Macmillan, 1907); and *Up from Slavery*, by Booker T. Washington (Doubleday, Page & Co., 1902). In addition it will be found possible to use the greater part of *Walter Reed and Yellow Fever*, by H.A. Kelly (McClure, Philipps & Co., 1906), of *Twenty Years at Hull House*, by Jane Addams (Macmillan, 1910), and parts of *An American Citizen: The Life of William Henry Baldwin, Jr.*, by John Graham Brooks (Houghton Mifflin Co., 1910). In a community with a considerable foreign population, *The Making of an American*, by Jacob Riis (Macmillan, 1908), may perhaps be used to advantage. The teacher who is using Morgan's life of Roosevelt will find valuable supplementary material in *Theodore Roosevelt, the Citizen*, by Jacob Riis (Macmillan, 1904); *The Man Roosevelt*, by Francis E. Leupp (Appleton, 1904); and *The Many-sided Roosevelt*, by G. W. Douglas (Dodd, Mead & Co., 1907). The class will derive both amusement and profit from *A Cartoon History of Roosevelt's Career*, by Albert Shaw (The Review of Reviews Co., 1910).

If the teacher wishes to carry this kind of work through the second semester also, or if he wishes to give a single semester's course dealing only with the past, the following books may be recommended. That they take our pupils back to an earlier period of our national life than that which has just been studied will do no harm. As far as possible, all history should be taught backward, and that for the same reason that we now begin the

study of geography with the road between the home and the school house.

Lincoln: For the class: *Abraham Lincoln, the Boy and the Man*, by James Morgan (Macmillan, 1908), or *The Boy's Life of Abraham Lincoln*, by Helen Nicolay (Century Co., 1906). The former is perhaps somewhat better adapted to high-school pupils. For the teacher: By general agreement of the authorities, the best life of Lincoln within moderate compass is that by Miss Ida Tarbell (Doubleday, Page & Co., 1904, two volumes; 1907, the same work in four volumes, richly illustrated).

Lee: For the class: *Robert E. Lee, the Southerner*, by Thomas Nelson Page, (Scribner, 1908). For the teacher: First in importance comes the remarkable series of articles by Gamaliel Bradford, Jr., in the *Atlantic Monthly* for 1910 and 1911, pronounced by one of the leading authorities on American history to be among the finest pieces of historical work ever done in this country; in addition, *Four Years under Marse Robert*, by Robert Stiles (Neale Publishing Co., 1903), and *Life and Letters of Robert E. Lee*, by J. W. Jones (Neale Publishing Co., 1906). Lee finds a place in this list, not merely because he supplies material for training the northern boy and girl in the ability to understand and sympathize with a man whose point of view is different from their own, but still more because he represents as near an approach to the perfect man and the perfect gentleman as any one that has ever occupied a prominent position in our public life.

Garrison: For the class: *The Moral Crusader, William Lloyd Garrison*, by Goldwin Smith (Funk & Wagnalls, 1892); or *An American Hero: The Story of William Lloyd Garrison, Written for Young People*, by Frances E. Cooke (Sonnenschein, 1910). The teacher who has not time to read the great *Story of Garrison's Life*, written by his children (four volumes, 1892) will find the necessary supplementary and corrective material in the life by Lindsay Swift (G. W. Jacobs & Co., 1911).

Washington: *George Washington*, by Horace Scudder (Houghton Mifflin Co.); *The Seven Ages of Washington*, by Owen Wister (Macmillan).

Franklin: *Autobiography* (school edition, Houghton Mifflin Co.).

The best results will apparently be obtained if the time at the disposal of the class is devoted to obtaining a genuine acquaintance with a very few persons rather than to glancing in

a hasty and therefore superficial way at the lives of a greater number. Familiarity, in this case, will breed admiration, love, and emulation. If, then, we do not hurry, two chapters of our biography will be as much as can be dealt with in any one period. The study of each chapter may be introduced by the reading of a written outline prepared by a member of the class. The remainder of the hour may be devoted to discussion. The teacher will explain those matters which the pupils did not understand; will make them realize, by the presentation of supplementary material, whatever the book may have left abstract or remote; will see that they form, by means of proper reviews, a definite picture of the life and character as a whole; and will train their practical sagacity and moral insight by setting their minds to work upon the data which the book supplies. Thus in Morgan's biography of Roosevelt the chapters on Roosevelt as a civil-service commissioner and police commissioner will mean little to our pupils until we lead them to see that what he was doing in each position was to apply the principle of the "square deal" in the matter of appointment, promotion, and dismissal, and make them realize what this meant both to those directly affected and to the public. Illustrated articles from the popular magazines and the weekly papers will enable them to follow Roosevelt with sympathy and understanding in his life as a cowboy and as a soldier. Finally, there is a wealth of suggestion in such statements as these: "He ought to make his mark but for the difficulty that he has a rich father" [said by the family physician to his partner when Roosevelt was twelve years old]; "I have made my health what it is" [said by Roosevelt of himself]; "He could not be a snob because he had been brought up to respect the feelings of others"; "He had gained [in college] that first quality of success, the power to concentrate his interest and attention on the subject in hand."

I (b). (Second Semester). *Contemporary progress.*—This will aim to bring before the pupils some of the more important contemporary movements to make the world a better place to live in, and man a better person to live with. As a part of a course in moral education, however, it will exclude those very important advances which from the outset have promised their promoters an adequate return in money or power, and will confine itself to those which, even though actually followed by such rewards, would never have been undertaken unless public spirit or race patriotism had formed an important element in the sum-total of the motives to which they owed their inception.

The attention of the pupil should be directed to two matters: the object aimed at, together with the means employed, the difficulties overcome, and the like; and the man or men who dared, and planned, and struggled. In order to combine these two phases of the subject into a single field of view, movements which can be at least partially identified with one man are chosen for study. The fact that there were co-workers or independent laborers in the same field must not be ignored, and the lives of some of these may be studied also. But for the sake of awakening and holding the interest of the young student at the time, and leaving him in possession of clean-cut pictures at the conclusion of the course, the personality of the leader must be displayed, and his relation to the general movement emphasized.

The work of the year may best begin with a study of what is being done by the community in which the school exists. From the home town we may pass to our state, thence to the nation, which in the course here planned, will supply the great bulk of the material.

For the sake of convenience, a partial list of the more important movements of national scope is here given, together with the name of some person closely identified with each: The movement for governmental supervision and control of interstate corporations, Ex-President Roosevelt; the movement for the conservation of our natural resources, Mr. Pinchot; the progress of our new colonies, especially the Philippines, President Taft; the systematic crusade for the betterment of the public health, Professor Irving Fisher; the fight against communicable diseases, Dr. Walter Reed; the struggle for pure-food laws, Dr. Wiley; the housing of the poor, Mr. Lawrence Veiller, or Mr. Robert DeForrest; settlement work, Miss Jane Addams; the fight against child labor, Mrs. Florence Kelley; the uplifting of the negro, Mr. Booker T. Washington; the reformation of juvenile delinquents, Judge Lindsey, and, in another direction, Mr. George, the founder of the George Junior Republic; agricultural education, Dr. Knapp; the beautification of our cities, Mr. M. F. Robinson; improved municipal government, Mayor Whitlock of Toledo. This list would be incomplete without mention of the names of Mr. Luther Burbank and Mr. Louis Brandeis.

The materials for this work can be obtained from the weekly and monthly journals. The following will be found almost

indispensable: *The World's Work*, or *The Review of Reviews*; *The Outlook*, or *The Independent*; and, most important of all, *The Survey* (formerly *Charities*). Files of either the first or second, the third or fourth, and the fifth, will be needed, running back, where obtainable, to 1897—the opening of a new era in our national life in more respects than one. The pupil should, of course, be sent directly to these sources, and any others that may be accessible, for his information. One or two members of the class will introduce the topic of the day with a paper; the remainder of the period will be devoted to its discussion.

The specific results that it is hoped to obtain from this course are, first, a realization on the part of the pupil that society is an organism, so that nothing human can be foreign to him because nothing can happen which, sooner or later, will not affect his interests, and affect them, oftentimes, profoundly. In the second place, he will discover that much that is best in his own life is the gift of those who have been willing to struggle, sometimes in obscurity, often misunderstood, always, or at least usually, waging a desperate battle against the inertia, prejudice, or selfishness of powerful elements in society. With the awareness of this fact the more generous natures will feel a strong sense of gratitude to these known and unknown benefactors, a determination to place no hindrance in their way, and, in many cases, a desire to join their ranks. Finally the pupil will come to realize, as only a concrete study such as this can make him realize, that there is such a thing as progress, and that the world is slowly growing better. Thus hope will strengthen will.

To produce the best results the insight and enthusiasm of the classroom must lead to present action of some sort; otherwise a demoralizing sentimentality may be the outcome. The ways in which this can be done are numerous. The pupils can be encouraged to earn money for such work as that of the Audubon Society, for the fresh-air fund of the nearest large city, for settlement work, or for some local movement or charity. A still better means would be the formation of a club to work for civic betterment along such lines as are possible to high-school boys and girls.

SECOND, THIRD, AND FOURTH YEARS.

The first year in the high school is somewhat experimental. Many pupils drop out before or at its conclusion. Of those who remain the majority, it may be assumed, will graduate. For this

reason, and other reasons equally obvious, it has seemed wise that the first year's work should differ, both in content and in method, from that of the three years which follow. The work of this second period, like that of the first, forms a unit. There is, however, no very abrupt transition from the one to the other.

In the girls and boys who now form the members of our classes we find three characteristics: First, the demand for liberty, with its other side, the revolt against authority. Second, the tendency to reflection. This is intimately connected with the new attitude toward authority. Third, the awakening of the social sentiments. The work of the last three years must be planned with constant reference to these facts.

SECOND YEAR.

The immediate purpose of this year's course is to prepare the student for his school life, for the sake, first, of making his school work more effective, and, secondly, because to live this part of his life well will be a preparation and an incentive for right living in succeeding years.

II (a). *The history, character, and purposes of the American school.*—This part deals with the nature and aims of the school of today, particularly the American school. (1) Our schools, with all their inadequacies and mistakes, are the result of much genuine devotion and careful thought. The study here outlined is intended to bring this fact home to the pupil, and thus give him a keener sense of the value of the opportunities which the school offers to him for the mere asking. (2) An examination of the different ideals which are fighting for the possession of the school is, to some extent, an examination of conflicting ideals of life, of which it is desirable that he should become explicitly conscious. One result of this, if no other, may be expected to follow, namely, an increased thoughtfulness about the ends of action. (3) More specifically, this examination of the competing ideals will compel him to face the question, "For what purposes am I in school?" (4) As a consequence of both (2) and (3) he may be enabled to see how intimate is the relationship between school and after-life. This should, again, lead to increased seriousness of purpose.

The ideal of the school should be, preparation for life in the broadest sense of the term. It will be profitable for the pupil to discover what this means. He will find, as he studies the problem, that the ideal is unattainable in its entirety, because

of the length of time required for its realization. The practical problem before him—and his teacher—therefore is, On what principles shall a selection be made? Every pupil ought to face this question squarely, and think it through as thoroughly as his abilities permit. In so doing he will come upon another problem: What is the relative importance, in school work, of the acquisition of information and the development of intellectual and moral power?

In content, and consequently in method, the work forms, as even a hasty reading will show, a transition from that of the first year to that which is to follow.

The following is the program of study suggested. (1). The founding of the present system of common schools in the United States. Democracy in education. Horace Mann. *Life*, by G. A. Hubbel! (The Fell Co.); also *Life*, by his wife in his *Collected Works*, Vol. I. See also his *Reports*, in the same. Emerson's *American Scholar* may be consulted with profit. (2) Social education and self-government. Thomas Arnold of Rugby. This is primarily for those schools which have, or plan to introduce, some form of self-government among the pupils. (3) The movement for the education of girls and women. Dorothea Dix and Mary Lyon. See *Life of Mary Lyon*, by Beth B. Gilchrist (Houghton Mifflin Co.). Ida Tarbell, *Women in America*, in the *The American Magazine*, Vols. LXIX, p. 206, and LXX, pp. 70-72 (1909-10). (4) The modern school, other features, with reasons. Education as a function of the state—compulsory and non-sectarian; technically trained teachers; the abolition of corporal punishment; the introduction of the manual arts; of physical education; of industrial education. The following works will be found useful for this and the preceding topics: *The Making of Our Middle Schools*, by E. E. Brown (Macmillan); *The History of Education in the United States*, by E. G. Dexter (Macmillan); *History of Common-School Education*, by Lewis F. Anderson (Holt). (5) Science in the curriculum. Huxley's *Lay Sermons*, "A Liberal Education and Where to Find It"; Spencer's *Education*, chap. i. (6) The Value of the humanities. Matthew Arnold's *Culture and Anarchy*, especially the chapter, "Sweetness and Light"; Ruskin's *Sesame and Lilies*. (7) Vocational education as an integral part of the high-school curriculum. E. Davenport's *Education for Efficiency*, chap. iv, "The Educative Value of Labor," with selections from chaps. i-iii. (8) The aims of education: general

discussion. Charles W. Eliot's *Education for Efficiency*, and *The New Definition of the Cultivated Man*, in Riverside Educational Monographs (Houghton Mifflin Co.). (9) Educational experiences. "How I Was Educated," a series of articles by prominent Americans in the *Forum*, Vols. I and II; The Education of Darwin, from his *Autobiography* (Old South Leaflet, 194).

II (b). *The management of the mind*.—The second half of the year may be devoted profitably to what may perhaps be called applied psychology. It deals with the management of such powers as the attention, memory, the reasoning powers, and the will, with a view to enabling the student to discover how they may be trained to the highest efficiency which nature has made possible for him. There are serious objections to giving a course in theoretical psychology in a high school. But in the course here conceived theory is reduced to a minimum, being introduced only so far as is necessary for the attainment of the very concrete and practical ends in view. When planned in this way, there is every reason why the hygiene, as we may call it, of observation and thought should have a place in a course in moral education. In this first place, as those who wish well to their pupils, our aim should be to build up not merely character, but rather a well-rounded personality. In the second place, morality itself, in the large sense of that term, involves breadth and depth of vision just as much as firmness of will and the spirit of self-sacrifice. Thoughtlessness is responsible for as much suffering as downright selfishness. And while it is true that the morality of an action depends upon the intention with which it is done, it is equally true that we cannot rest satisfied with the mere good intention, even when it passes over into action. We want a mind which, in forming an intention, is capable of seeing the situation before it as that situation really is and in its completeness, which can profit by past experience as the result of possessing an accurate and retentive memory, which can foresee the results of the different courses of action open to it, and can trace them out in their various ramifications. We want a mind which can face a situation free from the bias arising from the disturbing claims of personal interest, and which is sensitive to its own inconsistencies, both between ideals and practice, and between the standard of today and the standard of yesterday. These things, an elementary study of certain of the laws of mind and their ap-

plication to life will help our pupils to obtain. That it can be pursued successfully by high-school seniors and juniors, experience has proved beyond a doubt. But it should, if possible, be placed at an earlier point in the high-school course. The students say to their teachers: "Why were we not taught these things before? It would have made a great difference in our attitude toward our school work." The attempt is therefore worth making to introduce this material into the first half of the course. To place it any earlier than is here done would probably mean results so much less satisfactory that they would be far from compensating for the unquestionable advantages.

If a text-book is used, as will probably be the case, it is impossible to recommend anything better than James's *Talks to Teachers on Psychology* (Holt). The chapters in James's *Principles of Psychology* (Holt), dealing with attention, association, memory, reasoning, and habit, will be found, as far as the essentials are concerned, to be entirely intelligible to the teacher, even if he has made no previous study of psychology. The following chapters in Halleck's *Psychology and Psychic Culture* (American Book Co.) will supply useful material for the class: "The Cultivation of Perception" (by this is meant sensory attention), "The Cultivation of the Memory," "Imagination and Its Culture," and "Thought-Culture." Those portions of this book which deal with psychological theory cannot be recommended unreservedly. A little book by Watt, *Economy and Training of the Memory* (Longmans, 1909), contains a good deal of valuable material derived from the experimental study of association carried on in German laboratories. This part of the work would be incomplete without a study of the means of attaining self-control. Here again we are so fortunate as to have an excellent book at our disposal. It is Payot's *Education of the Will* (Funk & Wagnalls), a work which has gone through over thirty editions in the original French and has been translated into most of the European languages. MacCunn's *Making of Character* (Macmillan) contains some excellent suggestions on this and kindred topics. The study of the management of the mind, at least of the intellectual processes, will acquire a new meaning and arouse a new interest if the results obtained are applied to the problem, how to get the most out of the school studies. In attacking this subject both teachers and pupils will

obtain much assistance from McMurry's *How to Study* (Houghton Mifflin Co.), especially chap. v.

THIRD AND FOURTH YEARS.

The third and fourth years are devoted to a systematic survey of the moral life. The nature of the program here presented will be clear if we set before our minds definitely the ends which any system of moral education must attempt to realize. They are: (1) That the person shall know what it is right to do in the conditions in which he finds himself; (2) that he shall love the right; (3) that he shall know how to deal with temptation, i.e. either how to avoid it or to strengthen his weak resolution,—in general, how to develop the best in himself and repress the worst. In accordance, then, with the general principles which underlie this course, the subject-matter and method of this portion of it will be shaped with a view to the accomplishment of three results: (1) Developing in the pupil the power and the habit of discovering what conduct is right under the given conditions; (2) training him to discover the significance or value of right conduct (together with the corresponding habits), in order—just as in the appreciation of literature, music, or art—to develop love through genuine acquaintance, through seeing what is there to be seen; (3) training him in the art of making the most effective use of every resource at his disposal in the conflict with temptation.

The power and the habit of reflecting upon the moral issues of life can of course be developed only by exercise. The procedure employed will accordingly be systematic class discussion, a discussion led, but never dominated by the teacher. These discussions must be preceded by careful preparation on the part of the pupil. To develop the habit of passing snapshot opinions upon moral matters would be worse than to attempt to do nothing at all in this field. Ordinarily the subject matter will be supplied by a series of questions, which will be mimeographed or printed and distributed to the pupils in advance. The students should be urged not merely to reflect upon them seriously by themselves, but to talk them over with their classmates and parents. There are cases where this has led to the first serious discussion about life between the boy and the father.

In accordance with what has been said above, it will be obvious that three great questions lie at the foundation of all the

more specific ones which are to be given to the class. The first one is: What, in the circumstances under consideration, is the right course of action? In order to answer this the pupils must be trained to discover just what these circumstances are in each case. For example, a high school student is informed that one whom he has hitherto regarded as his friend has been lying about him in order to wrest from him some class or athletic honor. The question thereupon arises, What are the real circumstances? The class must be led to discover for itself—and this can be done even with thirteen year old children—that the victim, after having assured himself that the report is true, is bound to ask and answer the following questions: (a) Did he really mean to wrong me (e. g., Was he clearly conscious that what he was saying about me was not true?). (b) Were his statements made deliberately, or on the spur of the moment? (c) Are there any extenuating circumstances in the case, which I should expect others to apply to me, in a like situation, in passing judgment upon me? (d) Have I been wronging him (or others) in any way which would explain and in part extenuate his action? (e) Is it possible that he is already repentant? (f) Is there anything in his home life or other surroundings that should make me judge him more leniently for this fault than I ought to judge myself for a similar offense? (g) Has he done me favors in the past, or shown good qualities which now I ought not to forget? These questions form the prolegomena, but the necessary prolegomena, to the farther problem of how I ought to treat the wrong doer.

Again, the problem of the nature of the circumstances is sometimes that of one's power really to serve in the instance under consideration; and the discussion of it may open up the entire field of self-knowledge. Or again it may be, What are the needs—the real needs—of the parties who make up the given social situation? This, of course, is the problem of opportunity.

The second fundamental question is: What is the true nature of the right and the wrong course of action, respectively? The answer to this will be found to involve the use of two categories, similarity and difference, and cause and effect. For example, can the action under discussion be classified as cowardice, or lack of chivalry, or "sponging"? Is it at bottom a case of base selfishness, or disloyalty? Subsumption under any one of these headings will make the action, in a healthy nature, the

immediate object of a vigorous abhorrence. In pursuing this subject proper attention will be given to the common forms of false subsumption, as foolhardiness with the devotion to duty which calls for courage, and the prodigality of the spendthrift with generosity. Far deeper go the questions concerning cause and effect: What will be the direct and the indirect effects of adopting each of the possible alternatives permitted by the situation, upon the happiness and character of other persons? What will be the direct and the indirect effects upon the character and happiness of myself?

The third set of questions concerns the attainment of the will to do what is recognized to be right. It includes the following: What are the dangers and temptations to which I am especially subjected because of my circumstances, temperament, tastes, or character? How can I avoid or conquer these temptations? How can I guard against their appearance? Why am I often indifferent, or callous, or even positively malicious? How can I strengthen or weaken the tendencies in me to good or evil respectively? What reasons are there for attempting to do so?

It goes without saying that these three sets of problems cannot be kept entirely separate. We cannot ask what is right in a given case without inquiring about effects; we cannot seek for the reasons for attempting to better one's character without going into this same problem of effects; we cannot learn how to control the temper without finding that first one must discover precisely what the situation is in its completeness, and secondly, what will be the effects upon self and others of indulging in angry feelings or revengeful actions. Nevertheless the distinctions are not without value as points of view. It seems to me that even in the high school we should start, as far as possible, from the code of morals accepted in the community about us. If so, the proper procedure is to take up the specific situation under examination and ask, What is its real nature, what opportunities does it offer? How are my physical, intellectual, and temperamental equipment, and the demands of other situations, related to these opportunities? The next step is to trace the effect of failure and of success in meeting the demands of the situation which is being studied. If this is properly managed, the desire will arise in the better natures to be able to meet such situations successfully when they arise in actual life, and

they will accordingly wish to discover how the necessary power is to be obtained.

The question "What is right?" is about the only one raised in most programs of moral instruction. Our belief is, on the contrary, that this question should be largely kept in the background. Some argument can be found in favor of anything; and the discussion of casuistry problems tends to give the pupil the idea that nothing in the moral world is fixed or certain. We ought, therefore, ordinarily to assume the correctness of the views commonly accepted in our community, and the question "What is right?" should be introduced by the teacher only when such views are plainly inadequate. Where this is the case, some commonly accepted and valid principle should be taken as the starting-point, and the better position shown to be what is involved in a consistent application of it to the case in hand. Thus the newspaper-owner who advertises many of the proprietary medicines—to say nothing of the man who manufactures them—can be shown to be guilty of theft and murder by the simplest reflection upon what these crimes involve. The spirit of service which the community demands in the physician can be shown to be, in principle, equally binding, not merely upon the other professions, but also upon all vocations. It is true that the second set of questions (above) deal, at bottom, with the determination of what is right and wrong. The *why* necessarily involves the *what*. But it makes much difference in its effects upon the pupil whether the teacher begins by treating every question of conduct as an open one, which the pupil is invited to think out as if for the first time in the history of the race, or whether he begins by taking for granted that certain courses of action are right and others wrong, and confines himself to leading his pupils to discover what is the real nature of what they are doing, and what difference it makes whether they do what is right or whether they do what is wrong.

The fundamental presupposition which underlies this portion of our work is that the laws of morality are the laws of social welfare. As a result of the organic nature of society, the welfare of any one individual is inextricably intertwined with that of others, in the last resort with that of the community as a whole, as our pupils can easily be shown, for instance, by a study of the effects of intemperance. Our duty to other persons, accordingly, calls for the same action in the great majority of cases as does the duty we each owe to our own permanent good.

Not that the conditions of individual welfare are always and everywhere absolutely identical with the claims of the more inclusive good. The truth is rather that to a gaze which penetrates beneath the surface there is no such violent and thoroughgoing antithesis as is commonly supposed to exist. The claims that other individuals, or society as a whole, have upon us, are thus normally reinforced by the claims of our own true interests. When interests really conflict, it is our duty to choose the more comprehensive system of goods. But always and everywhere it is the good or harm of some conscious being that is concerned, and loyalty to the right therefore always means, not the pursuit of some will-o'-the-wisp, but devotion to all that makes life happier, richer, and more beautiful.

There is, accordingly, no arbitrary element in true morality. The teacher assumes at the outset the existence of some interest in the welfare of self and others. This he seeks to strengthen and render more comprehensive. Then he guides his students to the discovery of the rules of conduct which, in accordance with the structure of the material world and of human nature, are required for the attainment of these ends. In so doing he is at the same time helping his pupils to determine what conduct is right in the various situations of life, and to see what are the reasons for doing right.

In guiding our pupils we shall not fail to call their attention to certain other facts intimately related with the preceding. Morality, it can be shown, involves will-power, never weakness of will. It involves at least one form of intellectual power, namely, the ability to put ourselves in the place of others. It involves paying back a little of what the world has done for us, so that it becomes a point of honor. It is an exhibition, always and everywhere, of the same spirit which we spontaneously admire in chivalry. And it unites us with the best men and women of our time and of all times in the great work of promoting human progress. Thus morality unites the desire for individual and social happiness, in the ordinary sense of the term happiness, with the desire for perfection of character. We can strengthen as well as guide these desires by bringing them to clear consciousness and exhibiting their relations to the duties of the day.

In the first three semesters of these last two years' work the subject-matter of the course consists of a somewhat systematic survey of the more important duties to the members of

our family, to the school community, and to our fellow-men as such, and of the duties of professional and business life. It will be observed that the order of subjects in general and the place of a given duty, such as veracity, in the plan, are determined largely by pedagogical rather than logical considerations. The duties in the home are those of the son and daughter, not of the parents, because interest in the latter subject would be difficult to arouse. The relationship of husband and wife finds, however, its appropriate place in the discussion of friendship and love in IV (b). In IV (a) it is planned to have the boys and girls work in separate divisions. The subject of political obligations is omitted, because it belongs in the course in civics, now offered in every high school. And although this course is still, in respect of these matters, in a very unsatisfactory condition, the examination of its deficiencies and the problem of meeting them do not fall within the scope of this article. Education in the morality of the relations of the sexes also finds no place in this program. The sole reason for this omission is the fact that the general public is not yet sufficiently enlightened to permit the discussion of this subject in the schools.

LITERATURE.—Adler's *Moral Instruction of Children* (Appleton); Gilman and Jackson's *Conduct as a Fine Art* (Houghton Mifflin); Hyde's *Practical Ethics* (Holt); Mrs. Cabot's *Every-day Ethics* (Holt). The best work on the subject is Forster's *Jugendlehre* (Reimer, Berlin). Unfortunately, those portions of the book which would be of most assistance to the American teacher have not yet been translated into English. Paulsen's *System of Ethics* (Scribner), especially Part III, will prove of much value to the teacher.

THIRD YEAR.

III (a). *The moral problems of school life.*—(1) The rationale of the school and classroom laws of punctuality, neatness, silence, industry, and courtesy, and their value to the pupil himself. (2) The care of school property. Ways of co-operating with the school authorities, from the janitor up. (3) Prompting, cribbing, and the use of translations. (4) The problem of rivalry in school work; prizes. The love of excellence vs. the love of excelling. (5. Athletics: their place in school life; professionalism; fair play. (6) The management of organizations (the class organization, committees, clubs). For example, may the treasurer borrow for his own use the money of the club or class in his possession and not immediately needed by

the club? The rationale of parliamentary law. The nature of business-like procedure. The rights of the minority. Responsibility for the performance of services once undertaken. The opportunities for service. Grafting. How small graft may lead to big. (7) Duties to school-mates *qua* school-mates: that is, forms of possible service. The younger boy (including the problem of hazing). The friendless boy. The shy boy. (8) The bad boy in the school: what to do with him: the attempt to reform him; ostracism; tale-bearing (cf. J. G. Holland's *Arthur Bonnicastle*); the ill-tempered boy. (9) Mutual help as the ideal of the school, and how it may be realized. (10) Loyalty on the part of the graduates, and how it may exhibit itself. (11) To whom we owe it as a duty to make the most of ourselves through our school work.

III (b). *The home*.—(1) The significance of infancy and childhood, and thus of the home. Orphans are now placed, if possible, in homes instead of in asylums. The home is an organism from which we can never entirely separate ourselves. (On the nature of the family see Helen Bosanquet's *The Family*.) (2) The opportunities for helpfulness and kindness in the home. Courtesy and politeness between members of the same family. Cheerfulness. (3) Respect for parents. The problem of our attitude toward parents of inferior education. Stories by Mary Wilkins Freeman; Irving Batcheler's *Keeping up with Lizzie*; Oppenheim's *Dr. Rast*, and *Groping Children* (the latter in the *American Magazine* for January, 1909); Carlyle's portraits of his father and mother in his *Reminiscences*. A study of the cares and responsibilities of our parents. (4) Affection. In what respect it lies within our power, and is thus a duty as well as the richest of privileges. Within limits it is possible to determine whom we shall love and hate by guiding the attention. What are the causes which may lead to mutual dislike among the members of a family? How far are they removable? Misunderstandings and fault-finding. How far may the latter be really due to our own selfishness? (5) Our duties to our parents. Obedience, its rationale and its proper limitations. Success as a duty to one's parents. Our economic duty to our parents. Ways of co-operating with our parents: sharing burdens; the family budget. (6) What brothers and sisters can do for each other, illustrated by Charles and Mary Lamb, the brothers Grimm, "Dan" and "Zeke" Webster. (7) The ideal home, wherein its value consists. General consideration as to how we

may approximate to it. (8) The servant in the house: her work; her life; the difficulties of her position; our duties to the servant.

III(c). *Our fellow-men*.—(A) Duties of special relationships. (1) Relations to dependents, including tradesmen, workmen employed in or about the house: prompt payment; economizing their time. (2) Our benefactors, individual and social. Ingratitude to the benefactors of the state or of humanity, suspicion of their motives on frivolous grounds. The experience of Washington (we here turn to the past to avoid controversy). (3) Evil-doers: those who have wronged us, or other persons, or the community as a whole. The control of the temper; the relation of anger to envy, jealousy, and malice. Forgiveness and revenge.* (4) The aged. (5) The poor and the weak.

B) Duties to all men, as such. (5) "*La petite morale*." Courtesy, politeness, and all other forms of kindness in social intercourse. Our attitude toward the unattractive and uninteresting; bores. (6) Veracity. (7) Faithfulness to promises and contracts. (8) Regard for the reputation of others, both in the eyes of the community and in our own: the difficulties in judging the motives of others; the bias produced by our own worse feelings; the duty, especially incumbent upon the educated, to suspend judgment in the absence of conclusive evidence. How far it is possible and desirable to carry out the injunction, "Judge not." (9) Respect for property rights. A study of the more subtle methods of stealing. (10) Respects for life. The spirit which leads to murder as exhibited about us in everyday life. The more indirect and common modes of murder (see Ross's *Sin and Society*). (11) Duties of positive service. They may be precisely as binding as the duty to refrain from inflicting actual injury upon others. William of Orange (later king of England) watched a mob kill the DeWitt brothers, when a few words from him might have saved them. He refrained from acting because they stood in the way of his ambitions. (See the opening chapter of Dumas's *Black Tulip*.) Compare his culpability with that of Macbeth. The conditions

*On this subject our pupils will talk cant—perhaps without being aware of it—unless we exercise great care. The belief in the justification of revenge is apparently far more widespread than seems to be commonly supposed. See an article on this subject in the *International Journal of Ethics* for April, 1910. The problem is a difficult one to deal with. Perhaps the best way is to show how men have been softened and sometimes morally saved because expected vengeance was not exacted. For examples see Smile's *Self-Help*, p. 430.

under which positive service is a duty. Its various forms. The best help is that which helps others to help themselves. "Am I my brother's keeper?" "Who is my neighbor?" (12) The movement for international peace. (13) Enthusiasm for the progress of the race. If time permits it will be found most profitable to discuss the existence of progress and the methods by which progress has taken place. See Taylor's *Anthropology*, or Starr's *First Steps in Human Progress*. (14) The unity of the virtues. All virtue is service, and at the same time means beauty of individual character.

The following illustrative questions on veracity will show how all the foregoing topics may be treated. (1) (a) Is it possible to lie by other means than the use of words, for instance by actions? (b) Can a person lie by keeping silent? (c) By making no statement not in itself literally true, and yet omitting certain of the facts in the case? (d) Did the boy lie who came in at three o'clock in the morning, and told his father the next day that he had come in at a quarter of twelve (three being a quarter of twelve)? (e) What, then, is a lie? (2) May a statement made on insufficient evidence be a lie? (3) What are the consequences of a detected lie, in virtue of the fact of its detection, upon (a) the victim, (b) third parties, including in the end the community, and (c) the person himself who lied? (4) Do we, by lying, increase—if detected—the chances that others will lie to us? (5) What may be the effects of a lie, whether detected or not, upon the victim? (6) If the lie has passed undetected are there no consequences to the agent similar in kind to those discovered under (3 c)? [Refers to the fact that our knowledge that a man has told the truth to his own hurt is the great source of our confidence in his veracity. Therefore he who lies to save himself from loss or pain has at least lost an opportunity of increasing the confidence which others repose in him.] (7) What are the effects of lying upon the character of the agent? (8) Does the habit of lying tend to make us unreliable in our statements even when we intend to speak the truth? (9) What are the effects of lying upon our confidence in others? (10) What are the effects of exaggerated statements, known by all parties to be exaggerated (for instance, a person overwhelms you with expressions of his gratitude at some trivial favor)? (11) Does even a justifiable lie—assuming there is such a thing—have any of the bad consequences already discovered? (12) Is a lie ever justifiable? (13) Should we phrase the last question, "May I

ever lie?" or should we rather inquire, "Is it ever necessary for me to lie?" and what is the difference between these two formulations? (14) May it be our duty to avoid the appearance of deceit, even when we are not being guilty of any deception? Make some suggestions as to ways in which this can be done. (15) By what devices do people often try to conceal from themselves the fact that they are lying? (16) Why are they often genuinely angry when other persons tax them with lying? (17) Why is it considered a deadly insult deliberately to call a man a liar? (18) What are the most common temptations to lie? (19) How can one avoid or conquer these temptations? [Certain aspects of this last topic are treated with great ability by Mrs. Ella Lyman Cabot in *Everyday Ethics*.] (20) How can one strengthen his determination to be habitually truthful?—Give reasons for all answers and supply illustrations wherever possible.

FOURTH YEAR.

IV (a'). *Vocational ethics for boys*.—(1) The difference between a profession and a trade. (a) A special education based upon a general education higher than the average. The opportunity for the exercise of the highest powers of the mind. (b) The spirit in which the world demands that it be conducted. The clergyman is the interpreter of the unseen world, and may not, without scandal, change his parish merely to make more money. The lawyer is an assistant to the judge in the determination of justice. For this reason he may be disbarred for cause. The physician may not wait to operate until sure of his fee, and he is expected to give his discoveries to the world. In a profession, then, the service rendered is supposed to be one of the motives for rendering it. In view of the above, what other professions must we recognize in modern life? Is there any valid reason why the will to serve for the sake of those served should be required only of members of the professions? Is it because only the educated are capable of having a high sense of duty? What are we to think of the undertaker who refused to care for the body of a boy killed by an accident until assured that he would get his customary profits? What are we to think of a person who would allow another person to drown when he himself could swim? Every vocation involves service, and the obligation to give the best service within our power is just as binding in business as in the professions. Can all vocations be made to afford opportunities for the exercise of the higher

powers or the mind? Pride in one's work. (2) Duties to competitors. Fair and unfair methods of competition. (3) Duties of employer and employee to each other. Skimping work. What constitutes a living wage? The right to a living wage and moderate hours of labor. The advantages to the employer of treating his employees well; illustrated, for example, by the results of the movement of the past fifty years for shortening the hours of labor. (4) The right to bribe a legislative body to prevent "sand-bagging." Bribery as treason. (5) Integrity (in all its forms) as a business asset. Success in business is normally due to the co-operation of several factors. Integrity is one of these, because it produces confidence. But because it is only one we can say no more than that it tends to produce success. (See *The World's Work*, I, 534; X, 6437; XV, 9951; *The World To-day*, XV, 852; John Graham Brook's *An American Citizen; Life of W. H. Baldwin, Jr.*) The existence of this tendency is obscured by several facts. We hear of the wealthy rascals, but not of those who fail through rascality. Unprincipled men, like Richard Croker or Edward Harriman, have owed their success primarily to what was best in them. Where a result is usually due to a combination of qualities, one of them may often be absent with no apparent diminution in the effect. Nevertheless the effect might have been greater without the absence. Just as Darwin's ill-health certainly lessened his productivity, even though it did not destroy it. (6) Interest in others as an asset in business. (See W. P. Warren's *Thoughts on Business*, First Series, *passim*; *The Outlook*, LXXIX, 165; XCVII, 327, 367, 595; XCIX, 776; *The World's Work*, VI, 3520, and XXII, 14465; Mathews' *Getting on in the World*, chap. xi, and pp. 319-22; Lecky's *Map of Life*, chap. xv; Emerson's *Conduct of Life*, essay on "Behavior.") (7) The principles upon which a vocation should be chosen. This may be discussed under "work" in IV (b).

IV (a'). *Vocational ethics for girls* (by Mrs. Henry Neumann).—We may begin with a discussion of the vocations particularly attractive to women, and the ground of their relative attractiveness. Among your own relatives and friends over thirty, what is the prevailing occupation? The answer is, they are married. Girls may thereupon be made to see that wifehood and motherhood are a vocation. This knowledge may affect both the course of their education and the choice of a vocation before marriage, in that the one period of life may be

made a preparation for the other. Thus to some girls the advantages of choosing the profession of medicine or of nursing may commend themselves, as against the profession of law; or, if they wish to become teachers, domestic science may become their choice rather than mathematics. See Oppenheim's *Development of the Child*, chapter on "Motherhood as a Profession." (1) The first and most necessary preparation for motherhood is the care, in girlhood, of the health. Proper foods. Cleanliness. Proper amount—including the avoidance of excess—of physical exercise. Study the Greek athletic life for women. Hygiene of dress. (2) Intellectual education. The ideal education for the girl includes a study of that which will prepare her for her vocation as a wife and mother; this both for her own sake and for the sake of others. (3) Relation to the opposite sex. The rational attitude toward boys and men before marriage. The ethics of the conventions. Choosing a mate. What to look for: respect, love, congeniality of tastes, interests, and attitude towards the fundamental problems of life, ability to provide, physical vigor, chastity. Clear recognition that the adjustment of two lives is often a very difficult problem. The keynote of marital harmony is the will, on the part of each, to develop the best in the other. Each must realize throughout that the other is not perfect, like the hero of a novel. All the more must they with mutual effort work toward perfection. Divorce. In view of the literature on this subject read by high-school girls, they need to have clear, clean ideas presented to them upon it. (See Felix Adler's addresses on the subject, published by the American Ethical Union, 1415 Locust St., Philadelphia.) (4) Woman as the spender. Thrift. Women should refuse to buy the output of sweat shop or underpaid labor. The work of the Consumers' League. (See pamphlets published by the League; also pamphlets of the Child Labor Legislation Committee.)

IV (b). *The Good Things of Life*.—Courses in morals have hitherto dealt solely with duties. We shall find it desirable, however to enrich them by the addition of a survey of life from the point of view of its values. By this is emphatically not meant a presentation of the conflicting claims of Hedonism and Perfectionism, or of any other ethical "ism" whatever. What is proposed is rather an examination of the different good things in life (*bona*), with a view to training the pupil to form some estimate of their relative value, and to discovering the condi-

tions upon which their attainment depends. Our list of subjects will include the pleasures of sense and amusements, "comfort" as an end in itself, success in the conventional sense of getting ahead of other people, social position, the glow and high spirits that are the product of perfect health, the beautiful in nature and art, the world of knowledge, work, friendship and love, the enthusiasm for moral ideals, and, where practicable, the religious life. We may conclude with a study of the relation of wealth to the attainment of these different ends.

The study of this subject should be introduced into our course, first because of the direct contribution it may make to the welfare of our pupils; they are all too likely, through carelessness, or prejudice due to a hasty judgment, or a dislike for effort, or ignorance of their own latent capacities, to ignore some goods of fundamental importance and to underestimate the value of some and overestimate that of others. The study of this subject is necessary in the second place because their conceptions of value will, through imitation and similar forces, help to determine the ideals of others, and, later in life, as heads of families and as citizens of the state, will guide, in large measure, their policy in such matters as education and, to a certain extent, social legislation. In the third place the possession of the various goods has—as will appear from a moment's reflection—a far-reaching series of effects upon character. Sometimes the effects are indirect, but they are none the less important. Thus a common interest in the world of beauty or knowledge is a very effective bond of union between husband and wife, and thereby, of course, strengthens the marriage tie. Furthermore satisfaction in life, as such, apart from its special sources, has normally a most beneficent effect upon character, as tending to develop a kindly feeling toward one's fellow-men, whereas dissatisfaction and disappointment tend to produce feelings of self-pity, envy, and hatred. In the fourth place the pursuit of the most seductive, and at the same time the least satisfying goods, the pleasures of sense, comfort, social position, and "success," together with their necessary condition in most circumstances, wealth, is the source of the greater part of the wrong-doing in the world. Finally the study proposed will disclose the fact that possession of some of the most precious of these goods is open to man only in proportion as he is pure in heart and unselfish in deed. This is notably true of friendship and love, as was long ago pointed out by Aristotle.

What seems to have proved a satisfactory way of presenting this subject is the following: As the basis of work an essay is taken by some careful student of human life. This is mimeographed or printed and placed in the hands of the pupils, together with a series of questions on the text. These questions are not intended to test the amount of memorizing which the pupil has done. They are intended first to elicit the meaning of the writer; second, to modify or correct his statements, wherever necessary; and finally to supplement them. The essay, in other words, is intended merely to start the pupil thinking. As an illustration a treatment of friendship is herewith presented. It is based upon selections from Books VIII and IX of Aristotle's Nicomachean Ethics. In this case a few explanatory notes upon the text will have to be added for the benefit of the student, dealing chiefly with the author's use of terms.

1. Can you think of other reasons for valuing friendship than those here given? If you can, observe whether in the text which follows they have been anticipated in principle or not.
2. It is easy enough to see why we should congratulate a man who has many friends, but why should we praise him?
3. What are the two grounds on which, in Chap. I (Book viii), Aristotle declares friendship to be valuable? Cf. Bacon's discussion of this subject in his *Essay on Friendship* (No. 27).
4. State the definition of friendship given in Chap. II.
5. Illustrate Aristotle's distinction (in Chap. III) between caring for a person because of his usefulness to you, because of the pleasure he may give you, and because you admire him. Does this throw any light upon the distinction between the acquaintance and the friend in the proper sense of the word friend?
6. Is this statement of the grounds for friendship complete, *i.e.*, if the ground upon which the third kind of friendship is based is admiration, can we not admire a person for other qualities besides his character?
7. Is it true that only those who possess a moral quality can admire it in others, *e.g.*, that only the brave admire courage?
8. Can you add anything to what Aristotle says about the importance of the moral element in friendship?
9. Is it true that admiration can by itself create friendship and keep it alive? Does Aristotle say it can?
10. Is it true that the good man is also useful to his friends and a pleasant companion?
11. Show that both parties to a genuine and permanent friendship must be good men.
12. If Aristotle's general account of the basis of friendship is true, and the best friendships are possible only

among the most highly developed persons, can a business man who slaves night and day in order to become rich, or, on the other hand, a mere idler, have good friends and be a good friend? 13. Cicero, in his *Treatise on Friendship*, Chapter VI, asserts the existence of another condition of friendship, not yet explicitly mentioned. Friendship, he says, consists in "a perfect conformity of opinion on all religious and civil (social and political) subjects, united with the highest degree of mutual esteem and affection." Is this conformity of opinion absolutely essential to friendship? 14. Aristotle asserts that the third kind of friendship (that based on goodness) is necessarily permanent. Is this true? (a) Can it survive radical changes of opinion on the part of either friend? (b) the growth of one mind beyond the powers of the other? (c) the desire for novelty, for new minds to explore? 15. (Chap. V) Show that when evil reports circulate about a man of tried character, it will be those among his friends who are the best men who will be the last to believe them. 16. Can friendship survive the long continued separation of the friends? To answer this question get clearly before the mind the distinction between the friend and the well-wisher. 17. Is it true that in the friendships between the good "complaints and bickerings" are excluded? (Chapter XV.) 18. If it takes time to create friendship, what is to be said of the advantages of friendships formed in youth? What are in general the advantages of such friendships? What are the disadvantages? 19. Can we apply these principles to true friendships between members of the same family? 20. Why is it that family affection or friendship is not more common? 21. Give a list of the minor causes in the way of mistakes in daily intercourse and of defects of character not yet enumerated which tend to destroy friendship and affection.

One of the present authors has attempted to work out a method for dealing with this series of topics. It will be found in a manual entitled *Success*, published in the High-School Series of the University of Wisconsin.

N. E. A. COMMITTEE COURSE FOR MORAL INSTRUCTION IN HIGH SCHOOLS

The National Council of Education, Pres. Joseph Swain, LL.D., of Swarthmore College, President, at the Annual Convention of the National Education Association held in Los Angeles in 1907, appointed a committee to make the necessary investigations and to submit a "Report on a System of Teaching Morals in the Public Schools of the United States." The committee consisted of five persons: James M. Greenwood, Supt. of Schools, Kansas City, Mo., Chairman; Martin G. Brumbaugh, Supt. of Schools, Philadelphia, Pa.; John W. Carr, Supt. of Schools, Bayonne, N. J.; William L. Bryan, Pres. Indiana University, Bloomington, Ind.; Clifford W. Barnes, Chairman International Committee on Moral Training, Chicago.

After four years' time this report was presented to the National Council of Education, in July, 1911. The report now appears in the volume of *Addresses and Proceedings of the National Education Association, San Francisco, 1911*, pp. 342-419. It consists of six sections: (1) Introduction and Recommendations; (2) The Problem Stated, by Supt. Brumbaugh; (3) Moral Education through the Agency of the Public Schools, embracing a Course of Moral Instruction and Suggestions for Moral Training, by Supt. Carr; (4) The Home and School Life, by Supt. Greenwood; (5) The Relation of Moral and Religious Training, by Mr. Barnes; (6) The Status of Moral Training in the Public Schools, also by Mr. Barnes.

We reproduce here from Supt. Carr's Course of Moral Instruction, with his kind consent, the Outline of Study for the four High School years, in order that it may be compared with the other Courses herein printed, and may with them receive careful consideration in the Cleveland conference.

FIRST YEAR HIGH SCHOOL.

THE INDIVIDUAL AS A MEMBER OF SOCIETY.

1. The different relations of individuals to each other.
 - a) Illustration by referring to family, school, business, church, etc.
(These are social relations.)

2. Some social relations of a merchant.

a) Persons with whom he has dealings.

- (1) The manufacturers who make goods.
- (2) The railroad men who transport them.
- (3) The drayman who delivers them.
- (4) The clerk who sells them.
- (5) The customers who buy them.
- (6) Show how he may have relations with the farmer, teacher, doctor, lawyer, banker, barber, plumber, carpenter, insurance agent, minister, etc.

b) Institutions and corporations with which he has dealings or is dependent upon in some way—government for mail, money, telegraph company, telephone company, gas company, fire department, police, etc. (Note the complex social relations.)

c) What ones can he choose for himself? What ones must he have dealings with or be dependent upon whether he wishes to do so or not?

(Think how he would be affected if any one of these failed him, e.g., the bank.)

d) How should he treat the different persons with whom he has dealings, as for example his *clerks*, in relation to:

- (1) Wages—time of payment, amount, manner of payment.
- (2) Labor—hours, place where he works, holidays, etc.
- (3) Personal relation—while on duty; while off duty.
(Should he be interested in the clerk's family? The kind of house in which he lives? His personal habits? The company he keeps? Why?)

e) How should the different persons with whom the merchant has dealings treat him? e.g., his clerks in relation to:

- (1) The way in which they do their work.
- (2) Way in which they treat customers.
- (3) Way in which they keep their stock.
- (4) Personal honesty.
- (5) Personal relations while off duty as well as while on duty.

f) In a similar way take up the relations between the merchant and some others with whom he has dealings.

3. Show how certain habits of conduct of individuals would be helpful or harmful and *who* would be benefited or harmed.

- a) For example take *courtesy* on part of clerk. Is it beneficial.
 - (1) To merchant because it brings trade.
 - (2) To the clerk himself—better wages, more steady employment.
 - (3) To customers—adds to their enjoyment while doing business.
 - (4) Is anybody harmed?
- b) In similar way take honesty, industry, truthfulness, and their opposites.
(Should a clerk misrepresent his goods in order to make a sale?)
- 4. Deduce certain principles to guide in conduct, as
 - a) Honesty is or is not best policy.
 - b) Courtesy is a valuable asset.
 - c) Industry brings a reward, etc.
- 5. In society the relations of individuals may be grouped under three heads:
 - a) Relation of superiors to inferiors.
 - b) Relation of inferiors to superiors.
 - c) Relation of equals to equals.
(Show examples of all three of these relations in reference to the merchant and those with whom he has dealings.)
- 6. *The school* as an example of the different relations of individuals.
 - a) What should be the relations of teachers to pupils in reference to:
 - (1) Discipline.
 - (2) Regular school work.
 - (3) Athletics and school activities not part of regular school work.
 - (4) Social intercourse in school and elsewhere.
 - b) What should be the relations of pupils to teachers in reference to each of the above?
 - c) What should be the relations of pupils to each other relative to each of the above?
 - d) In the relation between teachers and pupils wherein would the following qualities be helpful or harmful and who would be helped or harmed?—Sympathy, studiousness, reliability, self-control, self-reliance, sarcasm, negligence, helpfulness, confidence, etc.

- e) What qualities and habits of pupils would be helpful to each other? Name some that would be harmful.
- f) Formulate some principles that would serve as a guide in making rules for the school.

7. Problems.

- a) Suppose the public opinion of a high school was poor as shown by the fact that the pupils were disorderly, gossipy, not studious, inclined to take advantage of every occasion for mischief. Who is to blame, the superintendent, principal, teachers, pupils, patrons? State some things the principal and teachers may do to help improve conditions. Some ways in which pupils may help.
- b) Which is more important to the pupils of a high school, to win a football game by foul means or to play a fair game and lose? Who or what would be benefited or injured in either case?
- c) In case of some flagrant violation of some rule or regulation by a pupil, should his fellows shield him? In what ways may this be harmful or helpful to the school? To the teachers? To the pupils?
- d) Whose business is it to protect the good name of the school? Name some ways in which this can be done?

SECOND YEAR HIGH SCHOOL.

THE FAMILY, THE FOUNDATION OF SOCIETY.

- 1. *Purpose and necessity of the family.*
- 2. *Duties of parents to children.*
 - a) Exposure of children (an old-time barbaric custom).
 - b) Laws relative to abandonment of family.
 - c) Laws relative to education of children.
 - d) Ideals of family discipline.
- 3. *Duties of children to parents.*
- 4. *Duties of children to each other.*
- 5. *Home economics.*
 - a) Husband as a provider.
 - b) Wife as caretaker of the home.
 - c) Duty to avoid debt and to accumulate property.
 - d) Kind of education each needs to fit for the home.
- 6. *Home as the center of social and moral influence.*
 - a) Part of the family in social life.
 - b) Home comfort and home joys.

7. Good homes the foundation of society and the chief support of the state.
8. Formulate some general principles that should act as a guide relative to family life.
9. Problems:
 - a) Two men were recently brought into court in New York for non-support of their mother who was old, feeble and poor. What should have been done with them?
 - b) Leckey, an English historian, says that one of the chief causes of drunkenness is bad cooking. If that is so what kind of education do you think girls need most?

THIRD YEAR HIGH SCHOOL.

THE INDIVIDUAL IN RELATION TO A VOCATION.

1. Necessity for choosing a vocation.
2. Range of desirable vocations.
 - a) What constitutes a desirable vocation?
 - b) What principles should guide us in choosing a vocation? (Remuneration, fitness, health, competition, etc.)
 - c) What vocations are open to free choice of anyone? What ones are not? (Can anybody who wishes to do so become a plumber, a teacher, a manufacturer?)
 - d) Who should determine whether or not a person should enter a certain vocation? What moral principles are involved?
 - e) When should a person choose his vocation?
3. A vocation as a means of intellectual and moral development or the reverse.
 - a) Some occupations highly conducive to intellectual development—professions, certain kinds of business.
 - b) Some occupations not conducive to intellectual development.
 - c) Occupations conducive to moral development (teaching, ministry, etc.)
 - d) Occupations which hinder moral development.
4. The right personal and official relations.
 - a) Between employer and employee.
 - b) Among employees.
 - c) For suggestions see course for First Year High School.
5. What habits should a person have in order to succeed well in a vocation? What kind of efficiency?

(In discussing this take certain occupations and consider what particular habits one should have in order to succeed well. Likewise relative to efficiency.)

6. Part played in successful career by each of the following: Industry, honesty, friendship.
7. Chief reasons why men are not employed.
 - a) Financial reasons.
 - b) Industrial reasons.
 - c) Personal reasons—make list of personal reasons such as efficiency, dishonesty, drunkenness, disagreeableness, irregularity, unreliability. Note the ones that have more significance.
8. Why are some classes of men seldom or never out of employment?
 - a) Have business or profession of their own.
 - b) Are efficient, trustworthy, and loyal to their work.
9. Under what conditions should persons work?
 - a) Relative to hours of employment.
 - b) Relative to hygienic conditions.
(Mine and factory inspection laws. Are they necessary?)
 - c) Relative to high explosives, dangerous machinery, and hazardous undertakings. (Safety appliances; responsibility in case of accidents.)
10. Remuneration received from one's vocation—what should it be?
 - a) In the professions—teaching, law, medicine, the ministry, etc.
 - (1) Amount invested in way of time and money.
 - (2) Period of life of productivity.
 - (3) Hazards, personal and financial.
 - (4) Remunerations in the way of health, social standing, political prestige, opportunities to be at home, etc.
 - (5) Chance for promotion.
(Each of these points needs to be considered before determining what is *just* in the way of remuneration.)
 - b) In a similar way consider the farmer and business man, skilled and unskilled laborer.
11. Problems.
 - a) For what reasons if any should an employee be discharged? Is he entitled to know the reasons?

- b) Does an employer have any moral right to "black list" a man after he has been discharged? Give reasons.
- c) The promoters of a railroad invest \$1,000,000 actual cash and issue \$5,000,000 stock which they sell for \$3,000,000. Are they entitled to the \$2,000,000? Should there be laws relative to such transactions? What kind?
- d) Two men, A and B, engaged in same business in the same city. By secret arrangement A was enabled to get better freight rates than B. What effect would it have on the business of each? What laws on this subject? Is any moral principle involved?
- e) Suppose A not only gets a better freight rate but suppose that the railroad companies pay him part of freight paid by B. What effect will that have on the business of each? Have the morals of the situation changed?
- f) A foreman in a factory was authorized to buy machinery for his department. He received from a firm having machinery to sell \$1,000 to recommend the purchase of their engines and machines. What is the moral principle involved? Supposing the machinery was in his judgment the best offered, then what?

NOTE—I am aware of the difficulties raised in considering this subject, and the great difference of opinion and still greater difference in practice. It is expected that the questions will be discussed in an impartial manner. The fact that pupils must face these and similar problems as soon as they leave school is why they are presented.

FOURTH YEAR HIGH SCHOOL.

THE INDIVIDUAL IN RELATION TO THE STATE.

(By the state is meant any form of government, municipal, state, or national)

1. *Some rights of the individual guaranteed by the state.*
 - a) To live.
 - b) To own property.
 - c) To work and enjoy the rewards of one's own labor.
 - d) Freedom of contract.
 - e) To travel from place to place.
 - f) To marry. (What limitations?)
 - g) Freedom of speech. (Can a person say what he chooses without being held responsible?)
 - h) Freedom from arrest without due process of law.

i) Right of speedy trial before an impartial jury.

2. Special rights of children.

a) Not only right to live but to be cared for, protected, and supported.

(1) Abandonment of children—who is responsible? How cared for by the state? (Orphanages, etc.)

b) Right to be educated.

(1) Truancy laws.

(2) Child labor laws.

c) Right to inherit property.

(1) Guardians—laws relative to same.

Problems:

Should a child have the right to play? If so, where, when, and under what conditions?

Should a child be allowed to work? If so, at what age? Under what conditions?

3. Protection of the individual against assault.

a) Some different kinds of assaults.

b) Character and habits of persons most likely to commit assault. (Ill-tempered, lacking in self-control, passionate, quarrelsome, drunken, profane, etc.)

c) Character and habits and conditions of persons most likely to be assaulted.

d) Carrying concealed weapons—why unlawful?

e) Some criminal laws relative to assault.

4. Accidents and individual responsibility.

a) Different kinds of accidents—unavoidable, committed through ignorance, on account of negligence or carelessness.

(1) Who is responsible in each instance?

b) Accidents resulting from use of high explosives, dangerous machinery, defects in track, or lack of safety appliances in railroading. (Who is responsible?)

e) Accidents resulting from certain pleasures, sports and recreations.

d) Habits and character of persons most likely to be the cause of accidents.

e) Character, condition, and habits of persons most likely to be the victims of accidents.

f) Some laws for prevention of accidents.

- (1) Safety appliances in railroading, navigation, manufacturing, mining, etc. Give some examples. What is the moral principle back of such laws?
 - (2) Laws relative to automobiling, fast driving, etc. Are these founded on sound moral principles?
5. *The state as a protector of property.*
- a) Different kinds of assaults on property. (Fraud, theft, arson, burglary, etc.) Note that each is a crime.
 - b) What relation does each of the following bear toward the above crimes: ignorance, poverty, extravagance, gambling, laziness, cupidity, speculation, drunkenness, bad associates, love of fine clothes?
 - c) Laws and punishments for each of the above crimes.
 - d) How are these laws enforced and punishments inflicted?
6. *The state as a protector of character.*
- a) Forms of assault against character—lying, slander, libel, insinuation, innuendo, etc.
 - b) Wherein is the moral baseness of each?
 - c) What relation does each of the following traits of character bear to any of the above: envy, jealousy, hatred, thoughtlessness, anger, friendship, considerateness, truthfulness, ignorance, love?
 - d) What laws, if any, against the defamation of character?
 - e) What moral principles should guide one relative to the character of others?
7. *The state as a protector of health.*
- a) Contagious diseases.
 - (1) Individual responsibility. What moral principle is involved?
 - (2) Laws relative to contagious diseases.
 - (3) Duty of co-operation with health authorities.
 - b) The fight against tuberculosis.
 - (1) Necessity and duty of public co-operation.
 - (2) Laws to prevent the spread of tuberculosis.
 - c) Pure food and health.
 - (1) Food and drug adulteration—the danger to health and life.
 - (2) The moral principles involved—deception, fraud, secret assault on health, perhaps life.
 - (3) Pure food laws and the necessity for their enforcement.
 - d) Pure water necessary for health.

- (1) Water supply for cities. For the country.
 - (2) Pollution of water supply and the spread of disease—typhoid.
 - (3) Laws relative to the pollution of streams and other water supplies. (Should the department of public health inspect water supply in the country as well as in the cities?)
- e) Plenty of fresh air necessary to health.
 - (1) Moral responsibility for proper ventilation of school-rooms, shops, storerooms, factories, mines, and private residences.
 - (2) Tenement house laws and necessity for their enforcement.
 - f) Necessity for sanitary laws and their proper enforcement.
 - (1) Moral responsibility resting upon officials for the enforcement of sanitary laws.
 - (2) Moral responsibility of the individual to obey the law.
 - g) Pure milk and infant mortality.
 - (1) Fight that is being made for pure milk in cities.
 - (2) Sanitary regulations necessary to insure pure milk.
 - (3) Moral responsibility of public officials and the people of the community as well as dairymen and dealers for providing pure milk.
- 8. *The patriotism of peace.*
 - a) Duty of public officials.
 - b) Duty of voters.
 - c) Duties of citizens in general.
 - 9. Problems.
 - a) A child dies on account of being fed impure (adulterated) milk. Is this murder? If so, who is responsible—the parents who gave the milk to the child, the dealer who sold it, the dairyman, the milk inspector, or the people of the community?
 - b) A family moves into a poorly lighted, ill-ventilated, dirty tenement house in which some previous occupants had died of tuberculosis. Some of the members of the family take the disease and die. Who is responsible?
 - c) A boy smokes cigarettes until his health is broken—perhaps he dies. Who is responsible, the boy himself, the parents, the dealers who sold him the cigars, or society, or *nobody*?

- d) An automobile running at a high rate of speed along a crowded street kills a child. Who is morally responsible, the chauffeur, the owner, the child, the parents, the police, the people of the community, or nobody? How would you go about it to prevent such accidents?
- e) A farmer's family drinks surface water from the old well and some of them die of typhoid fever. Who is responsible, the farmer, the person that drank the water, the family doctor, the teacher, the health officer, or nobody? How would you go about it to prevent other persons contracting the disease?
- f) A mine explosion occurs and hundreds of miners are killed. How would you go about it to fix responsibility?
- g) A man drinks liquor till his health, money, job, self-respect, and honor are all gone. Who is responsible—the man himself, the saloonkeeper, society, or *nobody*?

VOCATIONAL SELF-DISCOVERY

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H. B. WILSON,
Superintendent of City Schools, Decatur, Illinois.

"Happy indeed is the man who has found his work, but no less happy are all who must do business with him." Someone has thus briefly stated one of the most fundamental principles underlying success. The majority of people, however, do not go about the discovery of a life-calling in any very rational or scientific way. Even when the matter is approached with thoughtfulness the danger is that some of the principles which should guide will be accorded too great weight, while other factors will not receive sufficient consideration. Mistakes in the choice of life callings are abundant and in evidence on every hand.

Not only is the problem of discovering one's true life work a most fundamental life problem but it is a highly complex problem. The method of solution evidently is that of *discovery*. One must search out his life work with great care and diligence.

Except within the limits Nature has fixed and opportunity has extended, one may not choose or "pick" what he would do.

Many factors operate to determine one's life work, only some of which are normal. The dominance of the parental wish is fraught with great danger to the individual as well as to society. It is not possible to write upon or stamp into a boy what he shall be.

Almost as pernicious in its influence is the tendency of youth to follow blindly in the path which has led parents or relatives to undoubted success. In general, the presumption is that a child will succeed well in the callings successfully pursued by his ancestry. But, in a given case, how is the child to know that he is not the variation from the general. Any sort of blind following or of automatic obedience to a preordained fate is apt to fall short.

The very prevalent disposition to drift with the crowd, to fit into one's environment, and to do the thing which is seemingly most convenient, geographically or otherwise, is a potent factor in determining life callings. This proneness is encouraged by the oft quoted old Latin precept, "Select that course of life which is most advantageous. Habit will soon render it pleasant and easily endured." The implication is that man may make of himself what he will. Probably more failures are chargeable to this single half-truth than any other that has crept into our common speech and belief. We repeat, a man may only make himself what he will within the limitations established by Nature.

NEED OF SELF DISCOVERY.

Secondly, every person must discover his own limitations and possibilities. He must take a careful inventory of his weaknesses and of his strong points. He needs to be definitely informed as to the respects in which he is both short and long in ability. A prerequisite to discovering the proper life calling is an adequate self-discovery. As one studies his talents and the callings inviting him to service, he should read the biographies of those who have been successful to a marked degree in the occupations under consideration. He should note the qualities and abilities possessed by those who have won fame in each of the callings under study. All true biographies and autobiographies will be valuable here. A large number of brief studies are available in such books as Smiles' "Self Help," Marden's

"Captains of Industry," and Lewis's "Hidden Treasures." All masterful studies of contemporary leaders such as our best magazines publish are especially valuable, since they admit of wide investigation, observation, and confirmation.

Of co-ordinate importance is a study of the personnel of those engaged in the occupations under serious consideration. The type of people who are and who have been engaged in a given occupation is an important consideration in favor of or against engaging in the occupation. Having seen the qualities possessed by those who have succeeded and who are now succeeding in a given field, one is in a position, after a careful inventory of his own talents, abilities, and tastes, to proceed much more rationally in the choice, or discovery, of a life calling.

A third factor, which should be accorded greater consideration than is usual, is the question, which of the life callings open to a man will most effectively promote his own self-enlargement, healthful expanse of soul, true living, and real growth of the inner life and higher self? Of course, an important incidental to success in any field is an accumulation of such an amount of wealth, at least, as will afford all the leisure which one's talents will enable him to use wisely.

Of course, a very close corollary to these measures of success is the fact that any success is a failure to the extent that it cripples, dwarfs, cramps, or interferes with others' rights or advancement.

One must, therefore, make a careful inventory of each calling under consideration in an effort to discover its possibilities for character development. Evidently the pursuit of a few routine factory duties or office details will not contribute to character development and to the training of the higher abilities of man as will an active life of study and work in the ministry, medicine, or law. The degree of a man's growth and unfoldment is largely influenced by the scope and variety of the responsibilities which he bears.

Clearly this problem, of such significance to the individual and of such far reaching consequences for society, must claim the attention of many agencies. In England the Report of the Royal Commission on the "Poor Laws and Relief of Distress" has drawn attention to the necessity of giving conscious attention to this problem. A good beginning toward a solution has been started in London. For some years Germany, through her school system and through other agencies, has afforded large

help in enabling vocational discovery and in directing vocational placement. Chapter fifteen of the "Twenty-fifth Annual Report of the Department of Commerce and Labor" shows that definite worth-while work has been done upon this problem in the United States, particularly in New York, Boston, Chicago, Cleveland, Philadelphia, Pittsburg, and St. Louis.

All of the experience to date seems to indicate rather clearly that, while other agencies may and should aid in the solution of this problem, it must finally focus in the school, affecting its course of study and reaching and influencing the thought of the child and his parents while he is yet under school influence. Although, in the minds of many, the school is now overburdened and its officers are overworked, yet ways must be found for this institution of society to discharge its responsibility in meeting such problems as investigation and newer insights may bring to light. Nor is it to be expected that the school will assume this responsibility without deriving desirable effects for itself. The ideal of preparing the youth in the schools for a life of definite service can not but have a definite effect in unifying the course of study, the organization and instruction of the school with reference to the definite purpose of society in maintaining the school.

In undertaking this work the school should not fail to avail itself of the experience of other agencies which have been at work upon this problem. They may well economize their efforts by profiting by the mistakes made by the pioneer efforts in this field. The school will be compelled to rely upon the excellent handbooks and monographs which have been developed by societies and agencies which have worked upon this problem. "The Apprenticeship and Skilled Employment Association" of London and "The Students' Aid Committee of the High School Teachers' Association" of New York, under the chairmanship of Mr. E. W. Weaver, have issued a number of leaflets on trades and occupations.

PLANS FOR SCHOOLS.

There are at least four respects in which the schools may be of larger service to the student in the solution of this great life problem of vocational discovery. First, the schools may plan to employ every opportunity that presents itself in connection with the regular school courses to show the relation of the work in hand to the solution of the far-reaching problems in practical life.

Second, the supplementary reading courses and the supplementary investigations done in connection with the courses in history, geography and science may be so planned as to focus the attention of children upon the various occupations. This reading and investigation should render them conscious of the different occupations which they might enter, of the equipment in an elementary way necessary to succeed in each occupation, of its advantages or disadvantages from the health standpoint, of the opportunities it presents for mental growth, good associations and financial profit and advancement.

Third, through the influence wielded and the opportunities extended by the many sided courses of study now in use in the schools. This instrument, imperfect as it is, is calculated, if wisely administered, to feed and nourish the hungers and interests of each individual child as he develops from the primary grade through the high school. If at a given stage of development his interest is in arithmetic, material to feed this interest and further his development is provided. If later his interest be in literature, this interest is likewise properly nurtured. So it is with him and with all of the other children whether the paramount interest be history, science, music, painting or what not. The opportunity thus afforded for abundant and varied experiences should do much to develop in our children, by the time they leave the public schools, a sufficient basis to enable them intelligently to determine what they should attempt to do vocationally that they and society may profit maximally.

Upon the basis developed through the three preceding efforts to promote vocational discovery, children may well be asked, in the seventh and eighth grades and in the high school, to indicate their present vocational intentions and their plans for further education. In my own schools, this data is taken and entered as a part of each student's permanent record above grade six. The aim is to relate his vocational plans to the lines of work he elects.

SPECIAL COURSES.

Fourth, through the organization and presentation of a course of work which has for its special object a treatment of the more fundamental life-problems together with the basic facts and principles underlying their solution. It has been my pleasure to conduct such work with the senior classes in the high schools under my supervision during the past six or seven

years.* The work began under the plan of meeting the seniors during one regular recitation period per week of their last term (eighteen weeks). The organization of the course and the topics considered have gradually evolved in the light of experience. The discussion will concern itself with the present scope and purposes of the course, rather than with its growth into its present status.

The aim in the course is to lead the students to a discovery of some of the principles underlying the living of a successful life. The view has been urged that one's best energy should at all times be spent in *living a life*, rather than in *making a living*. It is quite generally conceded, I take it, that there are entirely too many *farming men* and not enough *men farming*, that there are many *preaching men* while there are few *men preaching, etc.* The difference is a wide one—in the first case, the job runs the man, while in the second case, the man runs the job. In the doing of any piece of work, the largest return should be to the inner man, while the external, financial return should be simply incidental.

This large aim, pursued with the attitude suggested, has resulted in a course of work organized in broad outlines as elaborated below. Attention is directed (1) to the complexity of modern society; (2) to the great contrast between primitive and modern society, bringing out that whereas each man under primitive conditions was his own keeper, under modern conditions each man is kept by his brethren and is in turn the keeper of his brethren, and that whereas great independence prevailed in primitive life, the greatest dependence prevails in modern life; (3) to the steps by which the various institutions of society became differentiated; (4) to society's growth in complexity between the institutions as well as within each institution, and (5) to the strenuous character of the life that is lived under modern conditions. Following this, modern life is investigated with a view to determining the great and manifold work that is awaiting laborers and to discovering the opportunities for service and for fame which are presenting themselves to our youth who can discern them. In the light of the work to be done, the qualifications of the socially efficient worker in the matter of physical basis, education, character, and ideals have been developed.

*See *School Review*, vol. 16, Sept. 1908, p. 471 ff.

The second section of the course turns from the social situation to the individual as such, with a view to determining the laws of his being in harmony with which he must proceed in his effort to become an effective factor out in society. Then the idealized, socially equipped and developed being is carried back into the social situation in an effort to see how his equipment and character are to be modified and moulded by the work which he does for society in his chosen calling.

The third section of the course keeps in view the individual as he looks forward to and discovers the work he can do best for society and himself and the individual as he works for the social good, with a view to discovering certain guiding and stimulating facts and principles. Here the importance of a thorough perspective in the life calling chosen is emphasized in an effort to show that accurate, forward steps in any field are impossible unless one knows the history of the field thoroughly. A knowledge of the types of people and of their common, general reactions is shown to be valuable in dealing effectively in all social relations. It is shown that one should not approach the question of a life occupation so much with the idea of *choosing* his life occupation as with the idea of *discovering* the calling in light of a general knowledge of the fields open and in need of laborers and in light of the interests and abilities found in himself, considered in connection with the known requirements for success in the fields under consideration. The far-reaching importance of keeping one's self at the highest possible level of efficiency and of expending one's best self in his life work and of husbarding one's energies to these ends is next considered. The relation of the matters considered in this last topic to the prolongation of one's youth both in body and in the educable attitude and ability of mind is carefully developed. Following this discussion comes a careful and rather detailed investigation of the effects of heredity, environment, parental influence, and the life companion as factors determining one's attainments. The work closes with two companion studies, the first emphasizing causes of failure or hindrances to attainment in life and the second setting forth the different degrees of levels of attainment that are accomplishable in a life career.

The above course of work has been developed through lectures, reports by students upon topics assigned for study and investigation, round-table discussions, developmental lessons with certain topics, quizzes, and some text-book work. The

underlying and organizing principles of the courses have been drawn from the fields of economics, social economy, ethics, hygiene, psychology, and pedagogy.

My sources of material for guidance, inspiration, and class use were as many and as varied as my education and training to date have lead me into. I can think of no field in which I have read or studied that has not made indispensable contributions. The difficult problem was to find sources to which to send the students. In dealing with some of the problems, it was not practicable to attempt to send them to any literature whatever. Their main sources were several standard texts on economics and political economy, special articles in the leading current magazines (World's Work, Review of Reviews, etc., were most used) and such books as Jordan's "Call of the Twentieth Century," Jordan's "The Blood of the Nation," Smile's "Self Help," Conwell's "Manhood's Morning," Vanderlip's "Business and Education," Hadley's "Baccalaureate Addresses," Hyde's "The College Man," Gulick's "Efficient Life," Henderson's "Social Spirit in America," Henderson's "Social Elements," Bowker's "The Arts of Life," Wingate's "What Shall Our Boys Do for a Living," Lorimer's "Letters from a Self-made Merchant to His Son," Reich's "Success in Life." Each class was required to purchase and read some book relating to the general field under study. The same book was not used by any two classes, but the following have been used: Marden's "Choosing a Career," Fowler's "Starting in Life," Warner's "The Young Woman in Modern Life," McLeod's "A Young Man's Problems," Huling's "Letters of a Business Woman to Her Niece," and Beveridge's "The Young Man and the World." During one term, two books were read and reported upon by the students, a portion of the students buying one book and an equal number buying the other book.

I think I have never had a more gratifying sense of attempting to do a piece of work of genuine importance and of lasting influence than I have had in presenting this course to my students. It has been the means of bringing me into direct heartfelt contact with the sober, serious side of my students both in class and in private conference. It has seemed to be the means of exposing the student at his best and on his highest level at all times.

EDUCATION FOR PLAY

The Duty of the School to Educate for the Right Use of Leisure

PERCIVAL CHUBB

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"Man is man only when he plays." These words epitomize Schiller's well known theory of art as play. They will be the starting point of my argument. They imply that man's play is more significant than his work; that play reveals character as work does not. The reason is sufficiently obvious: man works as he must; he plays as he likes. Work compels and constrains; play is free self-expression, self-determined activity. This explains why, if we would know the genius of a people, we must watch them at their play, see what they do and how they behave when they are at liberty and are doing what they like.

In the case of most adults—though unfortunately not all of them—leisure is about one-half of life. In the case of children, it is a good deal more than one-half. Is it not, therefore, worth while to take this greater half of human life into account in our education? If education is a preparation for life, and if life is one-half leisure; then, logically, one-half of education should be concerned with preparation for leisure.

This proposition will seem absurd to most people, especially in these days when the whole tendency is towards the utilitarian and practical in education, and when the pedagogues are beating their big drums of industrial and vocational education. Nevertheless, I ask your serious consideration for the proposal; and I begin by affirming that never, I suppose, in the history of the race has it been so important to provide for the profitable use of leisure as it is today. And this is for two chief reasons: the first is the demoralizing thraldom of work; and the second is the ethical bankruptcy of work, by which I mean the failure of work to subserve the larger ends of character development.

Consider the first point, the thraldom of work. We are debauching hundreds of thousands of our workers by an inhuman, exhausting day of work, which leaves them incapable of using their short leisure to any profitable, humanizing pur-

pose. We need not cite extreme instances, like the wicked and shameful employment of a large percentage of employees in the steel works for twelve hours a day seven days in the week; facts certified to us by recent statistical returns. Even the average worker who is away from home from ten to twelve hours daily is generally too tired to engage in profitable leisure activities. Of large numbers of our factory and mill operatives it might be said, that their homes are their sleeping places. "Is this where your workmen live?" a mill owner was asked, as he showed to a visitor the dwellings of his operatives. "No," came the answer, "this is where they sleep; they live in my works."

We have even been guilty of something like a similar over-emphasis of the work-idea in our education. Too many schools are still the homes of child-labor of a deadening, stupifying character. I know from intimate acquaintance with schools and school work that the labor of the child is too frequently injurious. He cannot be a real child in school. It is a fact that much of what our young scholars are taught does not stick, does not color their lives, does not make character. This is due partly (I will not be sweeping here) to the fact that there is a hurried and crude "grind" in large classes which actually damages mentality and creates a disgust with school life; so that it is not so much the parents as the children themselves who are anxious to curtail school days and go out to work. I would by no means visit blame for this condition entirely or indeed chiefly upon the school; the home and the social environment must share that blame; but the school cannot escape condemnation. We know that, with the very little child, work is altogether play. He learns by doing, delighted doing; and he ought to continue to learn as he grows older, to some extent at least, in the same way. But after the kindergarten, we begin to alter all that and run to the other extreme.

I come now to my second reason. Provision for the profitable use of leisure is more important today than it has ever been in the history of the race, because, secondly, of the ethical bankruptcy of work. The arts of leisure are failing us when we need them most. By these arts I mean the old folk arts—folk dance, folk song, folk story, folk balladry, folk drama, folk festivals. All these were popular, democratic arts; not forms of diversion supplied *for* the people, but *by* them. They were expressions by the people themselves of their collective life, their manifold arts and crafts, and their folk heritage from the past.

Fortunately, I need not speak from mere hearsay. I recall many an exhibition of such folk arts in the England of my boyhood. I recall vividly the concentrated expression of them in the fragrant May Day Pageant with its groups of lasses and lads as they filed through the streets of town and village on their way to the Green, where the May Pole awaited them—the Queen of the May, her attendants and body guard; the Sherwood foresters, led by Robin Hood, Maid Marion, Little John, and their gallant comrades; with many other groups,—shepherds and shepherdesses, fishermen and fishwives—which followed in their train. I recall the May Pole dances and Morris dances, the archery contests, the trials of strength and all the traditional games and gambols of the folk.

What have we today as a substitute for this charming gayety on any of our national holidays? Our bored groups of loafers and hoodlums must answer; our crowded saloons, our vaudeville shows and moving picture exhibits, our silly, vulgar drama. The people are the passive recipients of entertainments; no longer active participants; no longer capable, therefore, of filling their leisure hours with any activity which involves their own self-development.

And it is proper to ask, on such an occasion as this, how we make use of the one great opportunity for leisure which most of us (though alas, by no means all of us) enjoy,—the precious leisure of Sunday? What valuation does a man put upon these leisure hours when he spends so many of them in reading the Sunday newspaper? What kind of a preparation for "divine service" in the church is a heavy meal of the coarse, salacious food which the Sunday newspaper supplies? Here is a *real* religious issue; not one that concerns the kind of pocket-creed a man carries with him, but the spiritual level which he maintains, the spiritual tone and quality of his life. What matters it how much or how little a man believes, if he is vulgar minded, spiritually gross? By its fruits shall we know what a man's religion really is.

The fact that work has become ethically bankrupt is at once apparent to us when we reflect upon the nature and the processes of work in our great factories. What salvation through work is possible for the man engaged, day in and day out, year in and year out, in making the twentieth part of a shoe? Such work is not only deadening, but is so injurious that it is driving men and women over all the country into the hospitals and

insane asylums. I make this statement on the authority of an expert on this question, Dean Schneider, of Cincinnati, who has been endeavoring to find and suggest ways whereby workers may be saved from the horrible consequences of monotonous, mechanical toil. What the situation means was brought home to me in another form by a social worker of this city a week or two ago, when she informed me that the head of a great factory had objected to the distribution of suffragette literature to the factory women during the dinner hour because it would impair their routine efficiency at their deadly work during the afternoon.

It is no longer possible then to place any hope in the great Gospel of Work which Thomas Carlyle thundered forth in prophetic tones. Work for the increasing masses of our factory workers is an Eden-like curse upon men. Veritably "in the sweat of his brow," by the sacrifice of the nobler part of him, must he earn his daily bread.

The conclusion which is inevitably borne in upon us is that since so many men and women cannot be saved through their work, they must be saved through their play, their recreation, their leisure interests and activities. Our education *must* be brought into line with this tremendous conclusion. If leisure—recreation, play—is so fundamentally important, the schools must educate for it, prepare for it. Happily there is a tendency in the right direction manifesting itself through the introduction of systematic play, instruction in play, the direction and supervision of play in some schools, through dramatic activities in them and (more important still) through the Play-ground Associations which are springing up throughout the country. Furthermore, popular festivals have been greatly on the increase, and in the schools themselves the wise philosophy of Froebel has been spreading slowly from the kindergarten into the primary grades.

But not only must much more be done than is at present done, but an entirely different attitude must be generated in the schools towards the problem of leisure. Our curricula must be refashioned with due regard to it. And life outside the school, in the home and on the playground, must allow for it. The old seasonal games, and all the games which made children's parties such a delight in olden times,—the puppet shows, charades, minstrel shows, pantomimes, circuses in which boys used to delight,—must all be brought back into life under

the leadership of the school and the supervised playground. There must be a much more vital interest and a rich equipment in song and in music, in declamation and dramatics, so that results in these fields may be carried over into life.

It is impossible now to indicate the ways and means towards the results, and I must merely assert dogmatically, on the basis of experience and effort in the Ethical Culture School in New York, that such results can be accomplished, have been accomplished. In that school the efforts to train for leisure were focused in a department of festivals through which literature, music, art, and dancing found their practical co-ordination, and were kept alive for the purpose of utilization in the festival entertainments given many times in the course of the year. The culture so gained was carried over into life.

Education fails of its first purpose if it does not create a liking for worthy and beautiful things; that is, does not generate lifelong interest in the formative arts of civilization. Mere knowledge is of quite secondary importance; in fact the assiduous, one-sided endeavor to accumulate knowledge often crushes out for ever an initial interest in those things which promote culture.

It is, in the second place, the function of the school to standardize taste in the field of the arts. It must make of its graduates cultivated patrons of the arts; all the arts of the home, the popular arts of song and drama, the literary arts, the fine arts. In this endeavor, the school has a grim conflict to wage with the deteriorating forces of the social environment. In its effort to generate a love of beautiful song, it finds itself at war with ragtime songs and street ditties; in its endeavor to lift its pupils' taste to the level of Shakespearean drama, it finds itself at war with the vaudeville show, the moving picture show, and the low-class plays which are presented at our theatres.

Most important of all, the school must, in the third place, develop not only tastes and ensure the right kind of patronage, it must develop the aptitudes and elementary skill which shall make participation in leisure activities possible. Our boys and girls must not only be taught to sing, but be stocked with a generous supply of songs which they will sing. Their leisure life must overflow with song, leading to the establishment everywhere of Choral Clubs, and Musical Societies. The school must develop, as it ought to do in connection with the study of drama, the power of dramatic interpretation, which, in its

turn, should lead to the multiplication of dramatic clubs. Similarly, there should be, as the outcome of school education, literary clubs, debating clubs, story clubs, art clubs, philosophy clubs, political and social ethics clubs in great plenty all over our towns and cities.

I must bring this brief outline of a great topic to a close by insisting that this is the way also to the very greatest of all results to be achieved by education; that is, the formation of character by reaching the springs of character in the heart, the emotions, the imagination. Education, as Ex-President Eliot has insisted, has largely disappointed those who, forty years or more ago, entertained the hope that it would speedily reform our public and private life. The statistics of crime, disease, corruption and deterioration are a saddening record. This disappointing outcome is due to the fact that we have failed to make education serve life and reach the bases of character. We have overintellectualized our education; we have made a fetish of knowledge; we have not met the new needs of a rapidly changing social life, among which I would place in the forefront the need of equipment for the right use of leisure.

Did time permit, I would attempt to indicate the part which the Social Settlement, the Church, and the Sunday School should play in this great task. But the leadership must come from the Public Schools. If they take it, they will find that more of them will carry their education forward into new phases, more of them will know the profit and the joy of participating in the great heritage of beauty which awaits their appropriation.

A HIGH SCHOOL SOCIAL CENTER

At a recent election, the citizens of the LaSalle-Peru congressional township of the state of Illinois, which includes the three cities of LaSalle, Peru and Oglesby, and some farming districts, with a total population of thirty thousand, decided to establish and maintain a new social center with a recreation building and a continuation school in connection with the township high school of the district. The plan was made possible by the offer, on the part of a citizen of LaSalle, Mr. F. W. Matthiesen, of the sum of \$75,000, four city lots, and a small residence building for the accomplishment of these purposes, provided the citizens would sanction the undertaking by an election, and also agree to maintain, not only for the scholars but also for the citizens at large, an establishment of the kind suggested.

The LaSalle-Peru Township High School already possesses in addition to its main high school building, a large secondary building of the factory type, in which a fully equipped manual training shop and a domestic science department are conducted. The school has also, besides the regular academic courses, commercial and art departments, courses in music, a full fledged agricultural department with laboratory and an experimental farm. Both in its equipment and in administration, it neglects neither the cultural nor the vocational side of life; but the new addition as planned will extend its activities on the civic and the moral side in a manner which has probably not yet been reached or attempted in public schools of this type.

The building plan contemplates the addition of a public recreation-structure, connected with the main building of the high school, containing a swimming-pool, gymnasium, club-rooms, library and reading room, billiard room, bowling alley, and two recitation or lecture rooms. The old high school building will be remodelled and the present large gymnasium converted into an auditorium with stage, which will be used not only by the school for its forensic and festival functions but also by the public at large for lectures and entertainments. The building will be heated by a new central heating plant, and the Domestic Science Department will be housed in a residence building, while the space left vacant by that department in the present Manual Training building will be utilized for a continuation school. For these last changes the citizens have voted a bond issue of \$25,000; and part of the recreation equipment has been promised from various other sources.

A MILLION AND A QUARTER IN THE HIGH SCHOOLS

More than a million and a quarter boys and girls will attend the American high schools, public and private, during the school year 1912-13, according to the estimate of Dr. P. P. Claxton, United States Commissioner of Education. Mr. Alexander Summers, statistician of the Bureau, who has made a special study of the matter, regards the estimate as a conservative one. Of the number given 1,100,000 are estimated for the public high schools, and 150,000 for the private secondary schools.

The American high school has grown phenomenally in the past dozen years, its development in the last two or three years being apparently greater than in the remarkable decade just preceding. Since the twentieth century opened the number of public high schools has almost doubled and the number of students is easily twice what it was at the beginning of the century. The most cheering feature of the whole matter for the American citizen is the very great increase in the proportion of those who go from the grades into the high school. Formerly (only a very few years ago, in fact), the high school was chiefly attended by children of the rich and moderately well-to-do. Today nearly one-fourth of the children who enter the elementary school eventually pass into the high school. The exact figure is 22 per cent, if negro children are included, and 25 per cent if whites only are considered. This is particularly significant, since certain critics of the public high schools have, through a misunderstanding of the official reports, contended that a much smaller percentage than is here given had the opportunity of high-school training. The fact remains that from 22 to 25 of every hundred children who enter the schools at all go on into the high school.

Almost equally significant for public education is the fact that by far the most rapid growth has been in the public high schools. The private secondary schools show a healthy increase—25 per cent in attendance since 1900; but the public high schools have actually doubled their attendance in the same period. To make the comparison on another basis: In 1890 forty out of every hundred high schools were private and sixty public; in 1900 the proportion has changed to 23 and 77; and today there are only 16 private secondary schools for every 84 public high schools. As to number of students: In 1890, 32 per cent of the pupils were in private high schools and 68 per cent in public; today only 12 per cent of the pupils are in private secondary schools, the great bulk (88 per cent) being in the public high schools.

THE BIBLE IN COLLEGES

The New York Conference Regarding the Aims of Biblical Instruction in Preparatory Schools and Colleges

During the Christmas vacation an exceedingly significant conference was held at Columbia University to discuss the Aims of Biblical Instruction in the American Preparatory Schools and Colleges. About sixty of the leading collegiate and preparatory school instructors in Biblical History and Literature and secretaries of the college Christian Associations attended the two sessions of the conference. The opening address was given by President Pritchett, of the Carnegie Foundation. He urged the importance of ascertaining the college students' point of view regarding religion and the study of the Bible.

"The second step is to determine what point of view you are going to take in the teaching of the Bible itself," said Dr. Pritchett. "I am coming to feel that more lies in the point of view than in the definite agencies. You can promote the religious life through many agencies, but there are comparatively few points of view which you can take. I wish there were possible in our schools some selection of Biblical material which would give a fair picture of the words and thought and person of Jesus Christ. The time is now come when that can be done more successfully than ever before. Twenty-five years ago it would have been impossible. Theological beliefs were too sharply divided. Since that time the animosities on both the theological and scientific sides have been enormously softened. Science and theology have both come to a pretty comfortable understanding. There is one great service which science and modern criticism have performed, and that is, they have uncovered the simple figure and the simple teachings of Christ. Science has rendered an enormous service to religion in stripping the life of Christ of the myths and legends and imagery by which it has been covered. Here is the opportunity to bring to the students in our colleges a realization and appreciation of Jesus Christ himself which, after all, is the greatest thing the Bible can do."

The introductory paper on the "Aims of the Biblical Courses in the College Curriculum" was presented by Professor Kent of Yale. He classified these aims in general as, (1) informational

and cultural, (2) educational and inspirational, and (3) practical and vocational. To illustrate the first group of aims he quoted from the introduction to the syllabus issued by the High School Board of the State of North Dakota for the direction of teachers in conducting a systematic study of the Bible in the schools of that state: "A knowledge of the Bible is an essential element in a good education. Whether or not one is interested in the Bible as a manual of devotions, it is imperative that he should be familiar with it as literature and as a history, for no literature and no history have more vitally affected Anglo-Saxon civilization. English literature has been greatly influenced by Biblical style, and is strewn with allusions to Bible stories and teachings. As Charles Dudley Warner puts it: 'The Bible is the one book that no intelligent person can afford to be ignorant of. It is not at all a question of religion or theology or dogma; it is a question of general intelligence.'"

To realize the second group of aims the college instructor must present the great moral and religious teachings of the Bible so clearly and constructively that they will indirectly, and therefore the more effectively, become a part of the life philosophy of each student. The college class-room, however, is not the place for personal appeal or exhortation. The detailed application of the teachings of the Bible to the life of the student and to the problems of society is distinctively the purpose of the voluntary class; but the effectiveness of its work largely depends upon the clearness and thoroughness with which these teachings have been brought out in the college class-room. On the other hand, without the close co-operation of the voluntary Bible study groups, one of the most important aims of all Bible study—the reincarnation of its teachings in life cannot be fully realized. In their organized Christian activities, the Christian Associations are also able to dramatize the vital principles contained in the Bible and thus concretely to interpret them in a way impossible in the college class-room.

The third group of aims anticipates the needs of a limited but rapidly increasing group of students for special training for lay or professional leadership in the many departments of Religious Education. The first specific aim in all curriculum work should be to give the students a definite, proportionate, comprehensive, and systematic knowledge of the background and development of the life, literature and thought of the Bible. This constructive historical study is fundamental to the volun-

tary, as well as to the more advanced curriculum Bible study. The realization of this primary aim of all curriculum study requires the time, the careful organization, the scientific method, and the personal direction and inspiration of the college class-room and of a thoroughly trained Biblical instructor. The more advanced literary, sociological, and educational courses should enable the student to follow that line of approach to the Bible which appeals most strongly to his individual interests or aims.

In discussing this paper, Professor Miller of Princeton, maintained that the primary end of all curriculum Bible study should be to awaken and increase an intelligent appreciation of the spiritual forces manifest in the history of mankind, and that the ultimate aim was to enable the students to understand themselves religiously, that their spiritual appreciations may progress normally and freely.

Dr. Hodge, of Columbia University, argued that the meeting point for teaching the Bible as history, as literature, or as a record of religious experience, was the teaching of it as psychology, since the Bible is the religious autobiography of the Hebrew people. The Bible both illustrates and formulates laws of human evolution. The difference between the modern and traditional views of the Bible is that, whereas formerly it was generally supposed that the Bible revealed beliefs and rules of conduct to be obeyed, we are finding today that it furnishes us with casual laws of human life for us to comprehend and practice. Professor Bacon of Yale University also said that he considered Bible teaching essentially a study of psychology.

Professor Horne of New York University opened the discussion of the "Aims of the Voluntary Bible Study Courses." He declared that, in their relation to the curriculum courses in the Bible, the aim of the voluntary Bible Study Courses is supplemental and not substitutional. None of the leaders of the voluntary Bible study work advocates the substitution of this work for the curriculum courses. The voluntary Bible study work is primarily useful; it is frankly utilitarian. Not that a great deal of practical utility does not come from the pursuit of the college courses, but they are naturally cultural. The voluntary work is not primarily intellectual, but devotional; it looks to social utility and the transformation of the individual life. It aims to secure a certain spiritual development by handling directly the personal spiritual problems of the student.

The chief dangers in this voluntary work are (a) a short-cut method, (b) obscurantism, and (c) dogmatism, but these dangers can be avoided.

Miss Ethel Cutler, the Bible Study Secretary of the International Y. W. C. A., said that the final aim of Bible Study is, as Professor Kent has said, to make efficient citizens. Perhaps we might make the work of the voluntary courses more definite by saying that its aim is just to know how to live every day. We want in the first place to help the student to adapt himself to the new environment of college. The second aim is to help him to realize that he is responsible to the world at large, and to aid him in preparing to meet that responsibility. The third aim is to help him to think through the religious problems which come to him during his college course. The final aim is to give a group of students an opportunity for intimate, personal touch with some one who knows their perplexities, with some one a little older grown who knows their problems, and who can live the great eternal fact of all the centuries.

Mr. Harrison S. Elliott, the Bible Study Secretary of the Students' Y. M. C. A., made it very clear that efficient voluntary and curriculum Bible Study were each indispensable to the other, and that these two different agencies in no sense duplicated each other's work.

The evening session was devoted to the consideration of the Aims of Biblical Instruction in the Preparatory Schools. In the opening paper the Rev. John T. Dallas, of the Taft School, declared that the aim of all Bible Study is to bring Christ to men. Bible study, therefore, is a means, not an end. The problem and the aim of the preparatory schools centers about the practical question, how make the study of the Bible as important and serious as the rest of the work in the curriculum? One way is for the school itself to set up a standard course of study; the other is by making the Bible a requirement for college entrance. In either case the preparatory schools must provide time and trained men for effective Bible study. Yale has put some of the Bible stories in the English examination as an optional part of that requirement. This is an encouraging sign. The colleges can, however, make the Bible a general requirement for entrance, and when Bible study is taken seriously in preparatory schools, the problem will be solved.

Mr. David Porter, Preparatory School Secretary of the International Committee of the Y. M. C. A., said that as far as his

experience went, he was convinced that the schools that are meeting with the greatest success in Bible Study work are those in which some effort is being made to arouse the initiative of the boys themselves to co-operate in the work. It is for this reason that we feel that some kind of voluntary work has a place in the preparatory school as well as in the college or university.

Dr. Buehler, of Hotchkiss, stated: "We look upon the teaching of the Bible as a definite part of our duty. We have not been very successful in getting boys of the age of eighteen interested in any literature, and I see no reason why we should be more successful with Biblical literature. At the preparatory school age boys are more interested in persons and personality, in actions and deeds; boys are hungry for the heroic. I have felt that if our Bible work in our schools is uninteresting to our pupils, it is not the fault of the Bible."

A suggestive paper by Dr. John T. McFarland, of the Methodist Sunday School Board, on the "Contributions of the Sunday School to the Equipment of Students for Biblical Work in Preparatory Schools and Colleges," was also read. He expressed the belief that the time was not far distant when the progressive Sunday schools of the land would send to our college students familiar with the fundamental facts of Biblical history and literature.

The discussion was opened by Dr. Winchester of Boston:

"I realize that from the viewpoint of the college curriculum the Sunday school has seemed to accomplish nothing tangible. It has been the favorite pastime of some professors to give examinations to incoming students. The results of these examinations would be amusing if they were not so pathetic. Some of us feel that a new day is coming sometime. I suppose that is the reason we are here tonight. I was interested in the differentiation of the curriculum to the voluntary Bible study, and it came over me that from the viewpoint of the Sunday school there has been no differentiation hitherto. The curriculum type has been conspicuous by its absence. Any teaching has been from the personal point of view and has perhaps shared the dangers which Professor Horne mentioned this afternoon.

We are coming to the time where there is to be at least a recognition of this other element, an approach to the will, not only through the feelings, but through ideas. I suppose, however, we must not be too eager to find in our students in college

the results of this at once. Those of us who deal with matters of education know that it takes a long time to get a system in operation. It is only about four years since the newer types of lessons began to be generally used, and 50 per cent of the Sunday schools are not now using them. Especially is this true in the smaller towns. College students come from the smaller towns. It will be some time before you will receive students in the college who have come through this system.

In the Sunday school class a differentiation between cultural and personal Bible study has not been planned for in just the same way as in the college. There is an obvious reason for that. We have no institution at hand as a parallel to the church to do curriculum work as distinct from the voluntary. Accordingly there seems to be a mingling of the types. As one looks through the graded lesson outlines one can see a changing emphasis and at times the two types are studied together.

"The college can help the church in the matter of content by recognizing these efforts to prepare a foundation of Biblical knowledge and possibly it can help by making requirements or at least by providing further opportunities for those who have fulfilled certain requirements. It certainly will help us if it can furnish us with leaders and teachers who are capable of teaching in a thoroughly scientific and scholarly fashion, and are willing to help in the Sunday school."

Prof. Jeremiah W. Jenks, of New York University, in conclusion, discussed "Practical Steps Toward Co-ordination."

"People have been telling me for the last two or three hours how great an assistance it was to have a clearly distinguished curriculum and voluntary Bible study. It seemed extremely helpful to have their ideas pulled apart. My task is to show them how to put them together again.

"If we are going to co-operate along these lines, the first thing we must have is a co-ordinating, co-operating spirit, so that we will want to bring these different agencies together.

"There are certain specific things that can be done. 1. Do a little more in the way of producing books that help along these lines. 2. Train teachers of the right type, for they are vastly more than books. 3. We should do what we can to work out the right type of courses in order to meet special problems."

At the close of the conference the conviction was generally expressed that real progress had been made in defining the tasks and fields of the curriculum and voluntary study courses.

To carry into effect the practical conclusions of the conference a representative committee, including college Biblical instructors and the leaders in the Christian associations has been appointed to work out and present for discussion at the Cleveland convention of the *Religious Education Association*, co-ordinated curricula for both the academic and voluntary Bible study work.

VOLUNTARY BIBLE STUDY

Its Place in the Religious Education of Students

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Associations.*

True strength of character, efficient Christian leadership,—this is the aim of religious education. Can the entire contribution of Bible study to this aim be given through the curriculum work, or is there real need for supplementary, voluntary, personal Bible study?

There are two approaches to the Bible; one has been called the Cultural; the other the Personal. Cultural Bible study is concerned with the point of view in Bible study and with a comprehensive knowledge of the Bible, with an understanding of its development and the establishment of the canon, with a study of critical problems, with a knowledge of the historical environment and the conditions which called forth the messages, and with an understanding of just what the life and message of the various Biblical personalities really meant to the age in which each lived.

This type of work belongs in the curriculum. It needs expert teaching and a grade of scholarship equal to that in any other subject. If, because of state laws, it cannot as yet be offered in the regular university course, it ought to be supplied through special lectures or through interdenominational affiliated chairs.

But is this all? Leaders in general education are not content with knowledge alone. They are demanding that education shall be functional. Much less, therefore, can leaders in religious education be content with knowledge of Bible facts.

The student must find the significance of the Bible, not only to Bible times, but to the life of today. But the understanding of the present-day meaning is not enough. The Christian religion with all its social emphasis is still personal,—it is the individual in relation to society. The Bible, therefore, is dynamic in the life of the community only when it has been personally applied and when there is that personal conviction which leads to action. This necessitates personal approach to the Bible: What does the Bible mean to me? What does it mean to me in relation to the life of my home, my community, my college, my country? What am I going to do about its challenge to Christian social-service?

THE SPECIAL NEED FOR VOLUNTARY CLASSES.

To this personal approach the curriculum work must contribute. But can this personal end be fully accomplished by the curriculum work unless it is supplemented by voluntary Bible study? In answering this question there are several considerations to keep in mind. The first is the voluntary character of religion. Students cannot be compelled to be religious. They must be led to accept the validity of religion in their lives. Because of the very character of the curriculum class, most students will not frankly discuss their personal religious problems and their deepest religious aspirations.

Second, to attempt to make a curriculum class deal largely with this personal message at once endangers its academic standing. Scholarship cannot be based on religious conviction, nor can curriculum credit be given for personal religious belief.

Third, in the college there is student initiative and responsibility in athletics, in debate, on the college paper, in many ways in the college life. Indeed, student self-government has been successfully inaugurated in college after college. There must be opportunity for the religious spirit to be determined, not by what the institution may declare to be its religious ideals, but by what the students themselves make the religious atmosphere. This means voluntary activity.

Fourth, the college must also train for future service. The average student comes to college feeling that the Sunday school is an affair for small boys and girls. He must go back to his local community realizing what is possible in efficiency and type of work in a Sunday school that is really the department of

religious education in the church. This means not academic work alone, but also Bible study of a type which is feasible for voluntary classes. The curriculum ought to give training in Religious Pedagogy. But because a student has been taught how to lead a Bible study class it does not necessarily follow that he will be willing to do so. The voluntary Bible group and its supplementary voluntary community service give to students such an acquaintance with efficient voluntary Bible study, such a vision of its importance and its possibilities, and such practical training, supplementing the curriculum work, as will make them willing and efficient leaders in religious education in their local communities.

These considerations have led to the conviction that the curriculum and voluntary Bible classes have each a distinct place to fill in the religious education of students, a place which is not competitive but supplementary. While each can make some contributions to the work of the other, neither can do the other's work so well. Voluntary Bible study deals primarily in the realms of personal understanding and personal action. It seeks to have college students, who are accustomed to coming to personal conclusions on politics, social problems, college life and other matters, come to personal belief in regard to Christianity and its social demands. With the curriculum work as a background it seeks to lead students through prayerful personal study and frank conference with their fellows really to come to the personal conviction which makes religious experience possible and which leads to Christian social service. It seeks to make the Christian religion a great vital reality of the life.

The Student Young Women's and Young Men's Christian Associations feel that the curriculum work is of prime importance, not only to the students, but to the success of the voluntary groups. They prefer not to carry on this type of work but wish to co-operate with Biblical instructors therein. But they feel also the vital importance of voluntary personal Bible study. In co-operation with local Sunday schools and with the help of members of the faculty, they are seeking to have promoted in connection with every institution efficient, voluntary Bible study.

ARE THE METHODS USED VALID?

To conserve the aim of personal Bible study, the voluntary Bible leaders have felt that a type of individual and group Bible

study, calling forth the largest amount of personal investigation and personal expression was needed. They have, therefore, promoted personal Bible reading and study and group discussions.

1. *Personal Bible Study.* The "Morning Watch,"—Bible reading, meditation and prayer each morning—has helped thousands of students to keep their lives true to their ideals. The term "Daily Bible Study" has been unfortunate. There is not time in little "pre-breakfast sips" to *study* the Bible. But there is time in ten, fifteen or thirty minutes each day for Bible reading, meditation and prayer. If the topics for meditation and the Scripture Readings are chosen in the light of student problems, the student goes out into the day stronger for his tasks because he has taken this time for thoughtful communion with God. Perhaps stated times and outlines do not help some people. But most young persons of college age are aided by setting aside a regular time each day, preferably in the morning, and by thought-provoking and suggestive outlines.

The real student must take time in addition to the daily reading for fuller investigation and deeper thought before the group meeting. This should be real Bible study of the personal type, where there is opportunity to think problems through.

2. *Discussions in the Group Meeting.* Professor H. H. Horne of New York University, in "The Leadership of Bible Study Groups" has well said that truth is to be found by putting together various views of truth; that each person should consider fairmindedly opinions differing from his own, and that in the last analysis, each person, enlightened by all, including the text studied, is to follow the vision of truth as he can glimpse it. Voluntary Bible leaders have found that students are a great help to each other in solving religious difficulties and coming to religious convictions; that in the personal discussions of a Bible group, students are brought face to face with the great needs in their lives and the life of the community and are led to clearer understanding and to positive action. This has led to the insistence on the discussion or conference type of group meeting.

WHAT TYPE OF LEADERSHIP SHOULD BE USED?

The question is not, what leaders do you prefer, but what are the best leaders you can secure and develop? Probably the best leader for a voluntary group is a professor or some

college graduate in the community with a real student viewpoint, a wide knowledge of the Bible, and ability to conduct a discussion group. At least one-third of the Bible group leaders are now members of the faculty or persons living in the community. There are undoubtedly others who must be allied with the voluntary Bible study. But those who would attempt only academically to instruct students in religion, or who have no real interest in Christianity, or who are absolutely unwilling to help, of course, cannot be used. The number of professors and college graduates in the community available for Bible group leadership is limited. The voluntary Bible leaders therefore face these alternatives; either placing students in very large lecture classes, or else developing upper-class students under expert supervision to lead under-class groups. Feeling that the discussion or conference type of work was essential to personal Bible study, the Associations are attempting in the colleges that which leaders in religious education are asking in the local community, namely the training and development of leaders. In deciding the validity of this student leadership the safeguards, which are being insisted upon, should be taken into consideration.

First, the voluntary Bible study leaders must depend upon the curriculum or special lectures to handle critical or intellectual questions and students must not be used for classes of this type. With this curriculum work provided for, an upper-class student has some advantage in leading under-class students personally to accept and follow the Bible truth which they have already glimpsed. Second, these student leaders must be carefully selected and used only for groups to which they are adapted. Third, every advantage must be taken of curriculum training, both in the Bible and religious pedagogy. Fourth, leaders must be developed by being put into training a year or more in advance and be tested as assistant and substitute leaders. Fifth, student leaders must have the direct supervision of a professor or minister or general secretary, a supervision which includes normal training classes, personal visitation of the groups, and personal interviews with the leaders.

A very frank study of the failures of students as leaders shows that these occur when they do not pay the same price for successful Bible group leadership that is necessary for success in student leadership along other lines, notably the athletic and debate teams; that is, earnest personal effort under adequate

supervision and training. Through its supervisory officers the Associations are seeking to see that such training and supervision of leaders is provided. Especial attention is being given to the theoretical and practical training of future voluntary leaders at the Summer Conferences with a manual as the basis prepared especially for student leaders by Prof. H. H. Horne of New York University. The Associations are rallying all expert help possible in making voluntary Bible study successful. Indeed, much of the success of the past has been due to the sympathetic and constructive help of members of the faculty and of the community; and success will not be possible in the future without this co-operation. If the professors in various institutions will co-operate heartily, voluntary Bible study can be made increasingly to play the important part it should in the religious education of college students.

THE COLLEGE AND RURAL LIFE.

THE RESPONSIBILITY OF THE COLLEGE FOR RELIGIOUS LEADERSHIP IN RURAL COMMUNITIES.

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When one recalls that the great majority of colleges have been founded by religious organizations, or by agencies philanthropic or political which had their roots in the religious life of the people, one sees how closely allied the college and the religious spirit necessarily are. The college of today is distinctively the product of modern social life. It receives its charter from organized society and its maintenance comes from men and women who are working unitedly or individually for the uplift of humanity. It has thus become one of the most important channels through which philanthropy, the finest product of the religious nature, has poured its richest and most life-giving treasures. From every consideration therefore the college owes a debt and a duty to the community which gave it life and sustenance, and perhaps in no other way can it meet this obligation so satisfactorily as by furnishing a supply of leaders who shall bring about a moral and religious regeneration of the rural districts of the country. A Herculean task, you say. Yes, but the colleges have not been remiss to

the calls of duty in the past. It was John Wycliffe of Oxford University who became the morning star of the Reformation; it was Martin Luther of Wittenberg University who laid the foundations for modern political and religious freedom; it was John Wesley, sometime fellow of Christ Church, Oxford University, who broke the shackles of a dead formalism and inaugurated a revival of religion which not merely offered free salvation to all who would drink of the waters of life, but ushered in the greatest humanitarian movement of modern times. It was in the universities of Germany that Fichte's noble address to the German nation found its heartiest response and from whence came the leaders of the movement which culminated in a united and free Germany. It was the nine colonial colleges that furnished the men whose brains produced the Declaration of Independence and the Constitution of the United States and whose swords carved out a nation of free men in the American wilderness. The call to arms in '61 largely depleted the halls of Harvard, Yale and Princeton, and literally emptied the universities of North Carolina, Virginia and Georgia and other southern colleges of students and professors who willingly gave their lives for the principles which they professed. If we turn to the distinctive moral movements of today we find that the colleges and universities are equally as generous of their sons and daughters. The Student Volunteer movement is a splendid illustration of the fact that American youths are always ready to respond when great and noble calls are presented to them. The social settlements in London, New York, and Chicago receive their most valued members from the colleges and universities of the land. College students are always the first to volunteer for service in the great forward movements of mankind. They respond rapidly to those appeals which touch their imaginations, arouse their consciences, and challenge their best efforts; and what nobler call can come to the college man of this generation than the appeal to preach and practice a social salvation in the country districts of our land?

The church is looking for men who by training, temperament, and character are prepared to meet the needs of the social world; and the college that is at once true to the traditions of the past as well as equal to the demands of the present will emphasize the duties and responsibilities the individual owes to society, not only by offering courses of instruction

which deal with the economic and social problems of the day, but by seeing to it that its chairs are filled by men whose ideals embrace the social advancement of humanity. It will quietly but persistently impress upon its students the necessity of putting their lives in harmony with the Divine Will which, while incarnate on earth, was always in touch with society and never isolated from it except for periods of preparation and prayer for greater service.

Specifically then the supreme need of the hour is for leaders "who have the wisdom, the courage, and the conscience requisite to guide the Christian forces of the country in making thorough application of the principles of the Gospel of Jesus Christ to the conditions of everyday life." These leaders will not be confined to the ministry though necessarily the pastor, especially in the rural community, largely holds the key to the situation. It is impossible to overestimate his importance in upbuilding the community. The qualities of leadership demanded by this particular work are not unlike those demanded elsewhere.

But the country preacher needs the assistance and the support of the physician, the farmer, and above all of the country school teacher. If the rural community is to enjoy an intellectual, moral, and religious renaissance it must have the services of intelligent farmers, physicians, teachers, and preachers. This is the goal set by the Commission on Country Life in its call for leadership.

With this conception of leadership let us see what the college can do to advance the interests of the rural communities. In its last analysis the college consists of the faculty, the students, and the courses of instruction with the necessary auxiliaries of libraries, laboratories, museums, and other material equipment. The limitations of this paper prevent us from examining more than one of these divisions. In the first place it is incumbent on the college to utilize such courses of instruction already offered as touch directly or indirectly the social life of the community, and then to add as rapidly as its financial and other limitations will permit, new courses that may be of service in developing spiritual leaders in the rural communities. The object of these courses will not be to train specialists, but rather to develop men and women of insight and judgment who will know how to attack and solve the social problems of the several communities in which their lives shall

be spent. Fortunately many of the subjects which the educational experts are insisting shall be included in a well rounded program of college studies are especially adapted to work of this character. The social sciences including history, economics, biology, psychology and sociology, as well as courses in biblical literature, comparative religion and kindred themes, not only liberalize the mind of the student but help him to adjust himself to his future social environment. Such subjects open up the whole problem of man's relation to his fellowman and give some insight into the progress of human endeavor. They are designed to stimulate the student to observe and consider the political, social, psychological, and religious phenomena of the day and they are likely to open his eyes to the great fact that society is a much more complicated structure than his philosophy has dreamed of. Such courses help to develop leadership because they keep before the mind of the student the idea that the highest culture which the college can give is valueless unless it can be converted into terms of vocational and social efficiency. If he has profited by the instruction in these courses he is ready when he leaves the college halls to throw himself actively into the social life of his environment, to preach the gospel of the wide outlook, and to sacrifice his personal conveniences to the demands of a higher community service. And so in the hurly-burly of everyday existence, in the village, in the social life of the town, on the farm, in the school room, and most of all in the pulpit, he makes himself felt as a factor in developing a social conscience and a civic efficiency in all that appeals to the highest and best in life. No one would be so foolish as to suggest that the average college graduate is prepared to enter at once upon his career as leader. There will be long and painful years of toil and apprenticeship, with days of hope and nights of despair; but if the college has done its duty he will not give up. It is more than probable that he will forget or discard much that his college instructors have told him. He will not be able to use all the theories advocated in the class room. But if during the four years of his college course he has caught the spirit of social efficiency, he will be able to adjust himself to his social environment and will know how to interpret his religious life "into terms of daily toil, common human need, social evolution, justice, and fraternity." Many of the smaller colleges are not now prepared to offer all these courses with their heavy demands for com-

petent instructors, well equipped departmental libraries, and some opportunity for first hand investigation of social problems. It will take time and patience and a large increase in the endowment funds of the institution to make all of these adjustments; but what every college ought to do and can do is to inspire its students with an earnest desire to study these problems of today and to acquaint themselves as far as possible with the social conditions as they actually prevail in their own neighborhoods. After all it is not the amount of knowledge or the store of information that the student carries away from college which counts. It is rather the spirit which inspires his attitude toward life. If with his trained mind he has gained a sympathetic appreciation of the rights and privileges of his fellowman, and has acquired some insight into the duties and responsibilities of the educated toward their less fortunate brothers and sisters; if he has learned how to work in harmony with those who are striving for similar aims though they may not be working under the same denominational or political banner, if in a word he has the spirit of the Master which should also be the spirit of the modern college, he is in a position to render large and efficient service in solving the moral and religious problems of the rural community.

THE TRAINING SCHOOL FIELD.

THE EXTENT OF THE EDUCATIONAL FIELD TO BE OCCUPIED BY THE TRAINING SCHOOL.

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The subject may be treated from three view points, viz.: that of curriculum; that of students; that of geography. It is readily seen that the first mentioned is of greatest importance. The others are worthy of notice. Considering these in reverse order we observe, *First*, that geographically, there is no limit to the extent of the field to be occupied by the training school. Wherever there is the call of human need there is to be found a field for its service. Wherever a few earnest Christians can be assembled for definite and systematic preparation for a serious life-work there is the nucleus for a training school. But a few training schools of high grade, well equipped and strat-

egically located, would be of far greater value than many schools of uncertain strength scattered indiscriminately over the country. These schools should be affiliated with some higher institution of recognized standing as in the case of the New York School of Philanthropy which is affiliated with Columbia University. In the case of denominational institutions it would give an added prestige for these schools to be affiliated with the leading college or university of their church.

Second, the special class of students to whom the training school makes its appeal. The primary aim of the school is to find out the earnest young people of mature mind who wish to do Christian work and to train them for this service. The training school presents the open door to those students who wish to be useful in Christian work but who on the threshold of service realize their unpreparedness. The candidate should be one who has completed a high school course, or better, a college course. The theological seminary is designed for those young men who wish special training for the ministry. The training school is for all other earnest, consecrated young men and young women who do not hope to get a full theological course—either for lack of preparation, lack of money, or because they do not feel called to the ministry. Hence we see the large number of students to whom this work appeals. In former centuries the church has been satisfied with a pastor. Today the church has so extended her operations and the demands have so rapidly multiplied that an ever increasing number of trained workers of all kinds is needed. In a few of our greatest institutional churches there are a score of trained workers all under the direction of the pastor.

All lay workers who give their entire time to religious or social service should attend the training school that they may be brought to their greatest efficiency. All Christians who desire to be better qualified for ordinary church work should, if possible, take at least a short course in a training school. An examination of the catalogue reveals the fact that these schools are designed to fit students to be foreign missionaries, deaconesses, city missionaries, institutional church workers, pastor's assistants, Bible teachers, Sunday-school leaders, evangelistic workers, etc. Except in rare cases no church or social organization should employ a worker either for the home or foreign field unless that worker has received special training for the service whereto he is called.

Third, the curriculum or the course of training that is offered.

In a survey of the educational field occupied by the training school, as outlined in the thirty catalogues to which I have had access, the work may be divided into two general subjects, viz.: a course of study for class work and a plan of practice for field work. The course of study in the institutions of highest grade covers two sessions each of thirty-six weeks. It is restricted to from twelve to sixteen hours of class work (with preparation), per week. This means that much time is to be devoted to the actual doing of the work or rather that the theory of the class must become the practice of the field. This commands itself at once as the only logical plan by which the candidate may be equipped for service. Most of the schools provide specific courses for specific lines of service. If the school is only for deaconesses, then the entire course is planned with the work of the deaconess in mind. If, as is the case in the larger schools, a variety of workers is accepted, then there is provided the deaconess, the home mission, the foreign mission and in some cases the kindergarten course. It is impossible for us to consider in this paper the special course for each of these lines of service but we may divide the workers into two general classes, viz.: the home and the foreign. The following subjects are offered to candidates for all kinds of work: Bible, Sociology, Psychology, Pedagogy, Church History, Missions, Methods of Teaching and of Christian Service, Nurse Training, Physical Culture, Vocal Expression and Music. In the denominational schools a short course in Church Polity is offered. In the coeducational schools the men are given courses in Homiletics, Evangelism and Oratory; the women at the same time take special work in Home Economics, Nurse Training, Expression and Music. Foreign missionary candidates emphasize the study of Missions, and take a full course on Comparative Religions. A few of the schools introduce a course in Language Study. Photography, Bookkeeping and Typewriting are included as minor branches. The Kindergarten Department is concerned with those branches which look to the psychological study of the child. In all of the schools the Holy Bible is the great central book of the curricula and each department is related to this book as the revelation of God to man. From this survey the educator will at once observe that the place of the training school in the educational field is unique.

We have yet to consider the point which above all others places the training school in a class by itself. The fundamental principles of these schools may be expressed in the trite phrase: "We learn by doing." So the training school is not only a factory in which crude material is transformed into the finished product but also it makes a daily scrutiny of the material—subjects it to the most severe testings—even demands of it the actual service which it will be expected to perform—and if the material is poor or if it is unable to bear the pressure of the manufacturing process it is so labeled and sent out with an accurate statement as to its composition and possibilities. Assignments to actual positions of responsibility such as city missionaries, pastors' assistants, Sunday-school superintendents and teachers, evangelists, directors of clubs, leaders of classes, slum workers, head residents, etc., are made and the students must make a weekly or daily report to the director of religious and social service. In this way skill is required in doing Christian work but of much greater importance is the fact that this method of practical training in actual contact with the people is the best possible means of cultivating the proper spirit and of fixing habits of prayer and helpfulness. So the will of the Master is being wrought out. They go by twos, some apostles, some prophets, some teachers and some evangelists—all doing good.

MOVING PICTURES IN GERMAN EDUCATION

The use of moving pictures in education has had a real impetus in German official circles, according to information recently received at the United States Bureau of Education. The Prussian Ministry of Education is now considering the feasibility of employing cinematograph films in certain courses in higher educational institutions, and a number of film manufacturers are being given an opportunity to show the authorities what films they have that are adapted to educational purposes.

A well-known philanthropist has recently donated two fully equipped moving-picture machines to the schools of Berlin. One is to be used in the Continuation Institute for Higher Teachers and the other in the high schools of greater Berlin.

Moving-picture films are now available in Germany for anatomical, biological, and bacteriological courses, and the manufacturers are confident that an enormous field for their products will be opened up when educators fully realize the value of moving pictures in education.

SUNDAY SCHOOLS

The Friends' First Day School Association, of London, is publishing a course of new graded lessons in six divisions as follows:

"Nature Lessons" for children under five; "Beginners," for children of five, stories of Jesus and of Old Testament children, with four modern missionary stories; "Primary," after six and seven, Biblical stories, with missionary material; "Junior," ages eight to ten, historical; "Intermediate," ages eleven to thirteen, historical, bringing history up to modern times with great Christian leaders; "Senior," pupils 14 and over, literary and historical with extra Biblical-material. Taken with the other text books issued by the Association (at 15 Devonshire St., London, E. S.) this is the most careful arrangement of graded material originating in England.

"The Church School" is the title which Dr. Boocock gives to the illuminating pamphlet describing the work of the Sunday school and other departments of religious education in the First Presbyterian Church of Buffalo, N. Y. The courses of instruction, worship and activity are outlined and the organization of the departments shown in a manner which ought to be helpful to many other schools.

The London Diocesan Sunday School Series is the general title of new text books being prepared by teachers and for classes and published by Longmans, Green & Co. They indicate the awakening interest in the Sunday school in Great Britain.

An interesting booklet from the Rev. Franklin D. Elmer, pastor of the First Baptist Church, Poughkeepsie, N. Y., indicates the large place which the Sunday school occupies in the activities of this church. Here modern ideals are closely applied with excellent results.

"The Graded Sunday School—No. 2," is the title of the annual report of the Committee on Religious Education of the

Illinois Congregational Association. It contains chapter on "The High School," "Giving," and "Social Organizations."

The sub-committee named by the Presbyterian General Assembly's special committee on the subject to propose revisions of the graded lessons consists of Dr. Marcus A. Brownson of Philadelphia, Dr. William R. Taylor of Rochester, Dr. Robert S. Inglis of Neward, Vice-Moderator James Yereance of New York and Dr. George W. Bailey of Philadelphia.

METHODIST SUNDAY SCHOOL LESSONS

An editorial in the Sunday School Journal for November, 1912, calls attention to the action at the last General Conference which commits to the Methodist Board of Sunday Schools the supervision of all lessons for their schools. Following this action this Board has appointed a special committee on curricula consisting of the following members: Prof. Norman E. Richardson, chairman; Bishop William F. Anderson, Professor Charles M. Stuart, Professor William J. Thompson, Professor Lindsay B. Longacre, Dr. Francis M. Larkin, Mr. Frank L. Brown.

Stating the reason for this independent action the editorial goes on to say "The fatal thing about every effort to prepare courses for common use in all denominations is that it is a clog upon progress. Of necessity any course that would be tolerated in all churches must be a compromise course, which means a leveling down. In that process all independent, progressive initiative is ruled out. Scant chance is given to new ideals. It means practically that progressivism must surrender to objecting conservatism; or, if the surrender is not complete, it will be so nearly so as to make the rate of progress almost imperceptible. The progress of the world has never been accomplished by advancing *en masse*; the few have first detached themselves from the mass and gone forward, setting up new standards and preaching new ideals. After a while, when the progressive program has been tried out in independent experiment, the conservative columns have moved forward. But the pioneers must be given freedom of action in order to incite the majority to advance. The rear column is prompted to march only when it has discovered that the front column has left it behind. The front and rear columns should keep within hailing distance of each other, but the rear column must not be permitted to determine the line or rate of march."

NEW BOOKS

I. PRINCIPLES.

RADHAKRISHNAN, S., *Essentials of Psychology*. (Oxford University Press, \$0.55 net.) An excellent introduction, treating with care the essentials in modern psychology. Would be useful only to students with high-school training.

SWIFT, EDGAR JAMES, *Youth and the Race*. (Charles Scribner's Sons, \$1.50 net.) Following a study of the characteristics of youth, Prof. Swift takes up the possibilities of the public school in training him for citizenship and in character development. His work is on the same high stimulating plane as his earlier "Mind in the Making."

OWEN, WILLIAM BAXTER, *The Humanities in the Education of the Future*. (Sherman, French & Co., \$1.25 net.) Twenty addresses principally on the higher personal aims in education, the main trend of which is indicated in the title. Deals with ideals rather than with methods.

PARTRIDGE, G. E., *Studies in the Psychology of Intemperance*. (Sturgis & Walton, \$1.00 net.) A large amount of material has been digested into this important contribution, in a scientific spirit, to the problem of inebriety.

DESSOIR, MAX, *Outlines of the History of Psychology*. (The Macmillan Co., \$1.60 net.) This is a translation from the German by Donald Fisher. An important work to students. Every worker in religious education ought to take this survey of the world's progress in this science if only to discover his own station on the way.

BEGBIE, HAROLD, *The Ordinary Man and the Extraordinary Thing*. (George H. Doran Company, \$1.25 net.) More data on conversion and on abnormal religious experiences, gathered from the field of the Y. M. C. A. Interesting on the changing methods of evangelism. Valuable testimony on the work of the Christian associations.

DINSMORE, JOHN WIRT, *The Training of Children*. (American Book Company.) A good introduction to child study, suitable for Sunday-school workers, parents and young teachers.

II. THE HOME.

BECKER, REV. WILLIAM, *Christian Education, or The Duties of Parents.* (B. Herder, \$1.00 net.) Earnest and interesting sermons on the duties of parents in the religious education of Catholic children. A striking example of messages that ought to be heard from every pulpit.

HOLMES, ARTHUR, *The Conservation of the Child.* (J. B. Lippincott & Co.) A manual of clinical psychology, giving studies in abnormal and backward children.

BAKER, LA REINE HELEN, *Race Improvement.* (Dodd, Mead & Company.) A little book on eugenics, non-technical and useful for parents.

LOFTHOUSE, W. F., *Ethics and the Family.* (Hodder & Stoughton, \$2.50 net.) The most important recent book on the family; traces its historical development, the ethical ideals involved in the institution, and its present problems and prospects.

BRECKINRIDGE, S. P.; ABBOTT, EDITH, *The Delinquent Child and the Home.* (Charities Publication Committee, \$2.00 net.) All about the Juvenile Court System in Chicago with surveys of the conditions of child life and studies of those to whom the system ministers. A valuable, painstaking work.

BRUERE, MARTHA AND ROBERT, *Increasing Home Efficiency.* (The Macmillan Co., \$1.50 net.) While largely on the physical basis of home management will be helpful to all who would make homes more adequate to their full duty.

PART RIDGE, E. N. AND G. E., *Story-Telling in School and Home.* (Sturgis & Walton, \$1.25 net.) In two parts; the principles, and the story-material; includes chapters on moral and religious education through stories. A helpful book.

III. PUBLIC SCHOOLS.

DUTTON, SAMUEL TRAIN AND SNEDDEN, DAVID, *The Administration of Public Education in the United States.* (The Macmillan Co., \$2.00 net.) A revised and somewhat enlarged edition of this valuable standard work.

DENNISON, ELSA, *Helping School Children.* (Harper & Bros., \$1.40 net.) Every one seeking the improvement of our public schools should have this cyclopaedia of plans for parents' clubs and similar organizations and suggestions for assistance and betterment in other ways. The variety of activities described indicates the rapid development of public interest in the schools.

WEEKS, RUTH MARY, *The People's School*. (Houghton Mifflin Co., \$0.60.) Another of the excellent "Riverside Educational Monographies." A lucid survey of the vocational education movement.

BROWNLEE, JANE, *Character Building in School*. (Houghton, Mifflin Co., \$1.00.) Outlines of moral instruction "talks" by elementary school teachers, illustrating a method which the author has developed in her own work.

COE, FANNY E., *Heroes of Everyday Life*. (Ginn & Co., \$0.40 net.) Excellent material in moral training for the upper grades of high school.

PHELPS, WILLIAM LYON, *Teaching in School and College*. (The Macmillan Co., \$1.00 net.) Especially interesting on the teaching of English and on moral instruction.

RUTLAND, JAMES R., *Old Testament Stories*. (Silver, Burdett & Co., \$0.45.) To meet the college-entrance requirements in Old Testament narratives. A very handy form for the literary material.

JONES, C. EDWARD, *Sources of Interest in High School English*. (American Book Company.) A study which will help in the evaluation and selection of the literary material for all studies, including the religious.

IV. THE CHURCH.

GAILOR, RT. REV. THOMAS F., *The Christian Church and Education*. The Bedell Lectures, 1909. (Thomas Whittaker, \$1.00 net.) On the place of the Christian religion in education and in educational institutions.

KEEDY, EDWARD E., *Moral Leadership and the Ministry*. (Horace Worth Co., \$1.25 net.) A challenge to moral education and religious passion in the ministry in order that the church may really lead.

MEN AND RELIGIOUS MESSAGES. Vol. I, Congress Addresses. Vol. II, Social Service. Vol. III, Bible Study, Evangelism. Vol. IV, Christian Unity, Missions. Vol. V, Boys' Work. Vol. VI, Rural Church. Vol. VII, The Church and the Press. (Association Press, Set of 7, \$4.00.) Seven volumes, comprising the reports of the different commissions of the Men and Religion Forward Movement and some of the Congress addresses. Especially valuable on the reports on Boys' Work and on Bible Study.

V. SUNDAY SCHOOLS.

MCCORMICK, WILLIAM, *The Boy and His Clubs*. (Fleming H. Revell, \$0.50 net.) Methods in the church club for boys by a club worker, looking especially to ministry for needy boys.

WELLS, AMOS R., *The Ideal Adult Bible Class in the S. S.* (The Pilgrim Press, \$0.50 net.) Many plans for building up the class and conducting its work, in the readable style in which Dr. Wells always writes.

BEATLEY, CLARA BANCROFT, *Disciples Services*. (American Unitarian Assn.) Excellent Sunday-school services of worship, marked by unusually high-grade music, some of which would be decidedly foreign to the average child, though highly admirable as an ideal. We ought to welcome every attempt to raise the character of child song.

BROTHERS OF MARY, *Manual of Christian Pedagogy*. (\$0.50 net.) A very simple and clear statement of the duties of Catholic teachers of the young.

BRYAN, ELMER BURRITT, *Fundamental Facts for the Teacher*. (Silver, Burdett & Co., \$1.00 net.) A teacher's book, on moral education and the pedagogy of conduct; readable and suitable for parents and others.

RUNDELL, FOREST P., *Hand Book of the National Universalist Brotherhood*. (Forest P. Rundell, Chicago, free.)

VI. SUNDAY SCHOOL TEXTS.

MAGEVENEY, REV. EUGENE, *Christian Education in the First Centuries*. (Cathedral Library Association.) MAGEVENEY, REV. EUGENE, *Christian Education in the Dark Ages*. (Cathedral Library Association.) Small text books for Catholic students.

PELL, EDWARD LEIGH, *The Story of Jesus for Little People*. (Fleming H. Revell Co., \$0.35 net.) *The Story of Joseph the Defamer*. (Fleming H. Revell Co., \$0.35.) *The Story of David the Idol of the People*. (Fleming H. Revell Co., \$0.35 net.) Retellings of the Bible stories, suitable for reading in the home.

HOBSON, E., *Our Lord and Saviour Jesus Christ*. (Longmans, Green & Co., \$0.50 net.) KIRSHBAUM, S., *God's Love and Care*. (Longmans, Green & Co., \$0.50 net.) STEVENSON, CANON MORLEY, *Catechism: Prayer and Sacraments*. (Longmans, Green & Co., \$0.50 net.) LESTER, H. W., AND WAINWRIGHT, E. G., *Catechism: Faith and Action*. (Longmans, Green & Co., \$0.50 net.) Text books for teachers on the new Syllabus of graded lessons for

Sunday schools in the diocese of London (English Episcopal).

"Teacher and Taught" Series, a new series of graded lessons published by the Friends' First Day Schools Association, London, England.

VII. YOUTH.

WAYNE, KENNETH H., *Building the Young Man*. (A. C. McClurg & Co., \$0.50 net.) Talks to lads at the end of their teens in plain and unusually sensible language.

LOWRY, E. B., *Himself*. (Forbes and Company, \$1.00 net.) A clean, sane book on the hygiene of sex for men.

VIII. BIBLE AND RELIGION.

JENNESS, KELLEY, *The Pilot Flame*. (Sherman, French & Co., \$1.50 net.) On the place of religious experience in life; pleasing, helpful essays with some data on the psychology of religion.

RYAN, THOMAS CURRAN, *Intellectual Religion*. (Sherman, French & Company, \$1.25 net.) The intellectual argument for faith, especially as to immortality. A strong and well written work.

ADAM, JOHN DOUGLAS, *Religion and the Growing Mind*. (Fleming H. Revell, \$0.75 net.) A plea for the dominance of the spiritual; the title gives little clue to the contents.

DUNCAN, WATSON BOONE, *Immortality and Modern Thought*. (Sherman, French & Co., \$1.00 net.)

BIXBY, JAMES THOMPSON, *The Open Secret*. (American Unitarian Association, \$1.25 net.) In a popular style traces the underlying spiritual forces in nature and human experience.

BARTON, GEORGE AARON, *The Heart of the Christian Message*. (The Macmillan Co., \$1.25 net.) Studies the essential elements in the teaching and spirit of Christianity at different periods in its history.

BEST, NOLAN RICE, *The College Man in Doubt*. (The Westminster Press, \$0.50 net.)

FLETCHER, M. SCOTT, *The Psychology of the New Testament*. (Hodder & Stoughton, \$1.50.) On the psychological conceptions and phenomena of the New Testament; an interesting interpretation, more marked by theology than by psychology.

RELIGIONS ANCIENT AND MODERN. Foolscape 8 vo., \$0.40 net each. (The Court Publishing Co.) A series of handy volumes in which the salient features of the great religions of the human

race are presented. The writers, each an eminent authority, have confined themselves almost entirely to the exposition of the nature of the religion with which each is dealing. The following are the titles of the volumes with their authors:

LEUBKA, PROF. J. H., *The Psychological Origin and Nature of Religion*.

COOK, STANLEY A., *The Religion of Ancient Palestine*.

SLACK, S. B., Professor at McGill University, *Early Christianity (Paul to Origen.)*

PICTON, JAMES ALLANSON, *Pantheism: Its Story and Significance*.

HARRISON, MISS JANE, LL.D., Fellow of Newnham College, Cambridge, *The Religion of Ancient Greece*.

GILES, PROF. HERBERT A., LL.D., Professor of Chinese at Cambridge University, *The Religions of Ancient China*.

CLODD, EDWARD, Author of "Pioneers of Evolution," *Animism*.

SYED, AMEER ALI, M.A., C.I.E., *Islam*.

DAVIDS, PROF. RHYS, LL.D., *Early Buddhism*.

BARNETT, L. D., of the British Museum, *Hinduism*.

HADDON, PROF. ALFRED CORT, F.R.S., *Magic and Fetishism*.

SQUIRE, CHARLES, Author of "*The Mythology of the British Isles*," *The Mythology of Ancient Britain and Ireland*.

ANWYLL, PROF., *Celtic Religion*.

CRAIGIE, WILLIAM A., Joint Editor Oxford English Dictionary, *Scandinavian Religion*.

PETRIE, W. M. FLINDERS, *The Religion of Ancient Egypt*.

PINCHES, DR. THEOPHILUS G., *The Religion of Babylonia and Assyria*.

ABRAHAMS, ISRAEL, Lecturer in Talmudic Literature in Cambridge University, *Judaism*.

SPENCE, LEWIS, M.A., *The Mythologies of Ancient Mexico and Peru*.

BAILEY, CYRIL, M.A., *The Religion of Ancient Rome*.

ASHTON, W. G., C.M.G., *Shinto, The Ancient Religion of Japan*.

MISCELLANEOUS.

RAUSCHENBUSCH, WALTER, *Christianizing the Social Order*. (The Macmillan Co., \$1.50 net.) A vigorous, stimulating survey of the present social awakening and an arraignment of our present social order.

ROBERTS, PETER, PH.D., *The New Immigration*. (The Macmillan Co., \$1.50 net.) An excellent historical and social study of one of the most important problems. This is an indispensable book to all concerned for the welfare of our newcomers and the future of the American people. Dr. Roberts pays attention to educational work.

RIDGEWAY CONFERENCE, 1912, Held at the University of Virginia Summer School. (University of Virginia Press.)

WASHINGTON, BOOKER T., *The Man Farthest Down*. (Doubleday Page & Co., \$1.50 net.) The negro leader finds the social condition of many Europeans lower than that of many negroes in America. While his studies are necessarily superficial he discusses some of the fundamental causes of human misery.

Second International Moral Education Congress. Papers contributed by some of the American writers and a Review of Recent American Literature on Moral Education. (American Committee of the International Congress.) A set of papers wholly different from those published for the European proceedings, marked especially by the recognition of the moral responsibility of the schools and by accounts of different experiments and outlines of plans in moral training in the United States. A very valuable volume, indispensable to all teachers and other persons concerned with the problem of moral training. Includes papers by Rabbi Philipson and Professor Coe on the new Sunday school movement.

PASTORS

MANY of your people are greatly interested in the problems of the High School and in the welfare of the young people therein. Will it not help them if you call to their attention the splendid articles on Moral Training in the High School published in this issue of this magazine?

PRELIMINARY PROGRAM

The Religious Education Association

Decennial Convention

"RELIGIOUS EDUCATION AND CIVIC PROGRESS."

CLEVELAND, OHIO

March 10, 11, 12, 13, 1913.

**THE RELIGIOUS EDUCATION ASSOCIATION
332 S. Michigan Avenue, Chicago.**

INVITATION

The Decennial Convention of the Religious Education Association will be held at Cleveland, Ohio, March 10, 11, 12, 13, 1913.

Under the general theme, "*Religious Education and Civic Progress,*" over thirty different meetings will be held, at which the special problems of moral and religious training in homes, schools, churches, colleges, Christian associations and in civic life will be carefully and helpfully studied in papers and addresses by recognized authorities and leaders. Programs also provide for open conferences and discussions.

A CORDIAL INVITATION IS EXTENDED TO ALL PERSONS, WHETHER MEMBERS OF THE RELIGIOUS EDUCATION ASSOCIATION OR NOT, TO ATTEND THIS CONVENTION AND TO PARTICIPATE IN ITS PRIVILEGES.

EDUCATORS, PASTORS, TEACHERS, LAYMEN, PARENTS—ALL WHO ARE IN ANY WAY INTERESTED IN THE PROBLEMS OF RELIGIOUS AND MORAL EDUCATION, IN THE WORK OF CHARACTER DEVELOPMENT UNDER RELIGIOUS AUSPICES AND IDEALS, SHOULD ATTEND THIS GREAT CONVENTION.

INFORMATION MEETINGS.

All meetings except those of committees and of commissions are open free to all persons. The departmental meetings are public and no tickets of admission are necessary either for the day meetings or for the General Sessions at night.

The evening sessions are open to the public without charge. Certain seats will be reserved for the *members* of the Association and for *those who enroll as visitors.* The badges admitting to these seats may be obtained on application at the Registration Offices at the Headquarters in the new Y. M. C. A. building after March 9th, at the R. E. A. office at The Statler and, at night only, on Tuesday, Wednesday and Thursday, at the box office at Grey's Armory.

ENROLLMENT AND PRIVILEGES.

You may enroll for the Convention by the payment of \$1.00 at the Registration Offices. You will then receive the badge admitting to reserved seat, program for the Convention, and later, the first issue of the Convention reports in **RELIGIOUS EDUCATION**, will be mailed to you.

It should be clearly understood that the privileges of the Convention are free to all persons, whether members of the Association or not. There are only a very few private meetings and these are advertised as such. Members of the Association have the special privilege of reserved seats at the night meetings; other persons may obtain the same privilege by registration and payment of an enrollment fee of one dollar at the Headquarters during the Convention.

THE DAY SESSIONS.

Nearly all the departmental meetings will be held in the churches and halls near to the new Y. M. C. A., at Twenty-second and Prospect, on the "Euclid," "Prospect" and "Cedar" car lines and within walking distance of the hotel headquarters. Office headquarters, all conveniences, and other Convention features will be in the Association Building.

HOTELS.

Hotel Headquarters will be at The Statler, a new, beautiful and commodious hotel. Every car line passing the hotel going east is a direct line to the places of meeting. The rates quoted by The New Statler are as follows:

New Statler, Euclid Ave. and East 12th St. (European.)

700 rooms equipped either with shower bath or complete bath room.

Rates—From \$2.00 and \$2.50 up with shower bath only; and from \$2.50 up with bath rooms. Rooms with double beds for an additional person, \$1.50 extra. Rooms equipped with twin beds, price for two persons, \$6.00.

Early reservation of rooms at The Statler is strongly advised.

Other hotels, with convenient transportation facilities and good accommodations are:

Hotel Euclid, Euclid Ave. and East 14th St. (European.)

Single room without bath \$1.50 and \$2.00.

Double room without bath \$2.00, \$2.50 and \$3.00.

Single room with bath \$2.00 to \$4.00.

Double room with bath \$3.00 to \$5.00.

Hollenden, Superior Ave. and East 6th St. (European.)

Rates—Single room with bath \$2.00, \$2.50 and \$3.00.

Two persons occupying room \$4.00 and \$5.00.

Colonial Hotel, Prospect Ave. S. E. and Colonial Arcade. (European.)

Single rooms without bath \$2.00; two persons \$1.50 each.
Single room with bath \$2.50; two persons \$2.00 each.

American Plan.

Single room without bath \$3.50; two persons \$3.25 each.
Single room with bath \$4.00; two persons \$3.50 each.

Gillsy House, East 9th St., between Euclid Ave. and Superior Ave. (European.)

Single room without bath \$1.00 and \$1.50.
Double rooms without bath \$2.00 and \$2.50.
Single room with bath \$2.00 to \$3.00.
Double room with bath \$3.00 to \$5.00.

Talgarth, Prospect Ave., between East 19th and East 20th Sts. (Rooms only.)

Rooms with running water \$0.75.
Rooms with running water and toilet \$1.00.
Rooms with private bath \$1.50; for two persons 50c additional.
Two connecting rooms with bath \$2.50.
No Dining Room.

The Y. W. C. A.

A limited number of rooms for women will be available at the Y. W. C. A. at fifty cents per night. Reservation should be made at once.

At the Convention reservations and information on Hotels, Boarding Houses, Etc., may be obtained at the Registration Office in the new Y. M. C. A. building.

RESTAURANTS.

The Office Headquarters Building, the new Y. M. C. A. (opened January first), has splendid luncheon room facilities, both in cafeteria and regular service, with rooms for committees and small groups of persons.

An excellent dining room in which all meals are served is at the Y. W. C. A., corner of 18th and Prospect. This will be found especially desirable for luncheon.

There are several other restaurants in the neighborhood.

Those who desire to make reservations at *boarding houses* close to the meetings should send their requests, with particu-

lars of their desires, to the Secretary of the Local Convention Committees, *Rev. E. C. Young, 2120 E. 36th St., Cleveland, Ohio.* Delegates and visitors desiring reservations at the hotels listed above will find it most satisfactory to make their reservations directly to the hotel of their choice. If they prefer, Mr. Young will make reservations for them.

THE PROGRAM

The program of the Convention consists of about thirty meetings, mornings and afternoons and nights of March 10-13. It is divided into three parts:

I. The General Sessions, meeting on Tuesday, Wednesday and Thursday nights and the annual meeting on Thursday morning. These four sessions are given first in the program.

II. Departmental Meetings, taking place on the mornings and afternoons, Monday to Thursday.

III. Meetings of Committees and Commissions.

The final program will include schedules of all meetings by places, by periods and by departments.

NOTE: CHANGES OF PROGRAM. While the following program gives only the names of those who have definitely accepted places thereon, it is subject to rearrangement and revision; also a number of additional speakers and topics will appear in the final program.

THE GENERAL SESSIONS.

Meeting in The Armory of "The Cleveland Greys."
Tuesday, Wednesday and Thursday, March 11th, 12th and 13th
at 7:30 o'clock.

The program will begin each evening with thirty minutes of music, rendered by special choruses, soloists and instrumental groups under the general direction of Professor Powell Jones, Chairman of the local committee on Music.

General Theme for the Evening Sessions,

"RELIGIOUS EDUCATION AND CIVIC PROGRESS."

SPEAKERS:

Harry Pratt Judson, LL.D., President of the University of Chicago, and President of the Religious Education Association.

Robert A. Falconer, Litt.D., President The University of Toronto, Toronto, Canada.

Stephen S. Wise, Ph.D., Rabbi, The Free Synagogue, New York.

"TRAINING YOUNG PEOPLE FOR CIVIC RELIGION."

Walter T. Sumner, Dean Protestant Episcopal Cathedral SS. Peter and Paul; Member Board of Education, Chicago.

"THE DOUBLE STANDARD OF MORALITY, ITS RELATION TO CIVIC PROGRESS."

George E. Vincent, Ph.D., LL.D., President The University of Minnesota, Minneapolis, Minn.

"SOCIALIZED RELIGION."

Edgar Y. Mullins, D.D., LL.D., President Southern Baptist Theological Seminary, Louisville, Kentucky.

"TRAINING MINISTERS FOR CIVIC LEADERSHIP."

PREPARATION MEETING**Tuesday, March 11, 4 P. M.****The Auditorium, The Y. M. C. A.**

A Devotional Service such as the Association has always held for the opening of the Convention. One of the most important of all the meetings and always one of the best.

THE COUNCIL OF RELIGIOUS EDUCATION.**Monday and Tuesday, March 10 and 11.****Meeting in the Lattice Room of the Hotel Statler.**

Subject: *Social Education in High Schools.*

FIRST SESSION.**Monday, March 10, 3 P. M.****Address of Welcome—**

Superintendent J. M. H. Frederick, City Schools, Cleveland, Ohio.

Courses of Social Instruction now in Use—

Chairman—Professor Samuel T. Dutton, Teachers College, Columbia University, New York City.

Speakers—Principal Jesse B. Davis, Central High School, Grand Rapids, Mich.

Professor Frank C. Sharp, Ph.D., University of Wisconsin, Madison, Wis.

General Discussion.**SECOND SESSION.****Monday, March 10, 8 P. M.****Methods of Social Training Now in Use—**

Chairman—Hon. P. P. Claxton, United States Commissioner of Education, Washington, D. C.

Speakers—Principal Franklin W. Johnson, University High School, Chicago.

Mrs. Ella Lyman Cabot, Member State Board of Education, Boston, Mass.

Dr. Henry H. Holmes, Professor of Education, Harvard University.

General Discussion.

THIRD SESSION.

Tuesday, March 11, 10 A. M.

Social Organizations and Activities in High School—

Chairman—Superintendent Charles E. Chadsey, City Schools, Detroit, Mich.

William B. Owen, Ph.D., Chicago Teachers' College, Chicago.

Superintendent Randall J. Condon, City Schools, Cincinnati, O.

General Discussion.

FOURTH SESSION.

Tuesday, March 11, 3 P. M.

Do the High Schools need Reconstruction for Social Ends?—

Chairman—Charles H. Judd, Ph.D., LL.D., Director the School of Education, University of Chicago.

Speakers—Principal Edward Rynearson, Fifth Avenue High School, Pittsburgh, Pa.

Professor Colin A. Scott, Ph.D., Boston Normal School, Boston, Mass.

Professor William C. Bagley, Ph.D., University of Illinois, Urbana, Ill.

General Discussion.

UNIVERSITIES AND COLLEGES.

Partial Program.

(First two Sessions jointly with "Bible Teachers" Section.)

FIRST SESSION.

- I. Proposed Curricula Based upon the Religious Development of Students.
 1. The Evolution of a College Student.
 2. Types of Student Problems.
 3. A Proposed Curriculum to Meet the Needs of Students.
 4. A Proposed Program for Voluntary Classes, Based upon the Religious Needs of Students.
 5. Suggestions for Theological Seminary Curricula, Based upon the Needs of Students.

General Discussion.

SECOND SESSION.

- II. The Respective Functions of the Religious Agencies of the College.
 1. General Survey of the Agencies.
 2. Voluntary Bible Study, Its Scope and Work.
 3. Religious Education Through Curriculum Studies.
 4. The Co-operation of Church and Sunday School in College Life.
 5. Association Activities.
 6. College Chapel and Public Lectures on Religion.

General Discussion.

THIRD SESSION.

- III. The Science of Religion and Its Place in the College and University Curriculum.
 1. The Study of Religion as a Culture Subject.
 2. The Scope and Function of Comparative Religion in the Curriculum.
 3. The Function and Problems of the Historical and Sociological Interpretation of Religion.

4. The Function and Problems of the Psychology of Religion.

General Discussion.**FOURTH SESSION.**

- IV. The Essentials of the Religion of a Cultured Man—A Symposium.

UNIVERSITIES AND COLLEGES.**BIBLE TEACHERS.***Partial Program.*

Meeting in the Ball Room of the Hotel Statler.

FIRST SESSION.

Tuesday, March 11, 2 P. M.

Joint Session of the College Bible Teachers Section with the Department as a whole, and with the Department of Christian Associations.

Theme: *The Religious Needs of Students and Courses in Religious Education Needed to Meet those Needs.*

1. The Religious Development of a College Student and Types of Student Religious Problems—
2. The Need of Both the Academic and Personal Approach to Religious Problems of Students.
3. Proposed Curriculum for Academic Classes in Religious Education based on the Religious Needs of Students—
4. Proposed Curriculum for Voluntary Classes in Religious Education based on the Religious Needs of Students.

SECOND SESSION.

Wednesday, March 12, 9:30 A. M.

Theme: *The Respective Functions of the Religious Education Agencies in the College.*

1. A General Survey of the Available Agencies.
2. The Respective Functions of the Various Agencies.

- a. The Curriculum.
- b. The Church.
- c. The Association.
- d. The College Chapel and Public Lectures.

THIRD SESSION.

Thursday, March 13, 2:30 P. M.

1. Report of an Investigation of the Present Curriculum and Voluntary Biblical Work being done in Colleges and Universities.
2. What Practical Steps can be taken to Develop the Religious Educational Agencies in our Colleges?
 - a. The Curriculum.
 - b. The Church.
 - c. The Association.
 - d. The College Chapel and Public Lectures.

DEPARTMENT OF THEOLOGICAL SEMINARIES.

FIRST SESSION.

Wednesday, March 12, 9:30 A. M.

Meeting in the Y. M. C. A.

- I. Specialization in the Ministry of the Modern Church—
- II. Is it the Duty of the Seminary to Prepare for Special Types of Church Ministry?—
Thomas C. Hall, D.D., Professor Union Theological Seminary, New York.
- III. Necessary Adaptations of the Seminary Curriculum (Based on an inquiry on Professional Training of Church Workers)—
Theodore G. Soares, D.D., Professor The Divinity School of the University of Chicago.

Discussion.

ELECTION OF OFFICERS.

SECOND SESSION.

Thursday, March 13, 2:30 P. M.

Meeting in the Euclid Avenue Baptist Church.

A Joint Meeting with the Department of Churches and Pastors for the discussion of the topic, "What is the Dominant

Function of the Church in the Life of Today?"*Rev. Washington Gladden, D.D., Columbus, Ohio.**Rev. Charles F. Dole, D.D., Jamaica Plain, Boston.**Rev. Timothy P. Frost, D.D., Evanston, Ill.*

Discussion.

DEPARTMENT OF CHURCHES AND PASTORS.**FIRST SESSION.**

March 12, 2:00 P. M.

Meeting in the Auditorium, The Y. M. C. A.

A Joint Session with the Department of Sunday Schools and Teacher Training.Theme: *Children and Worship.*

The Report of a Commission on Graded Worship, presented by

*Rev. B. S. Winchester, D.D., Educational Secretary,
The Congregational Sunday School and Publishing Society, Boston, Mass.*

Discussion.

*Rev. William I. Lawrence, Secretary Department of Religious Education, American Unitarian Association, Boston.**Mrs. Margaret Slattery, Boston, Mass.*

General Discussion.

"Children and Church Worship"—

*Rev. J. W. F. Davies, Director of Religious Education,
First Congregational Church, Winnetka, Ill.**George Albert Coe, Ph.D., LL.D., Professor Union Theological Seminary, New York.*

Discussion.

Adjourn at 4 P. M. to "The Preparation Meeting."

SECOND SESSION.

Wednesday, March 12, 9:30 A. M.

In the Auditorium, The Y. M. C. A.

Meeting jointly with the Departments of "Sunday Schools" and Christian Associations.

PRELIMINARY PROGRAM.

XIII

Theme: *Vital Relations of the Churches and Christian Associations.*

1. As to Bible Study—A Community Program of Co-ordination—

Rev. Roy B. Guild, Pastor Central Church, Topeka, Kansas.

Rev. Edward Talmadge Root, Providence, R. I.

Mr. Herbert R. Lansdale, General Secretary The Y. M. C. A., Rochester, N. Y.

Miss Charlotte H. Adams, National Y. W. C. A. Training School, New York.

Mr. Fred A. Goodman, Secretary The International Committee Y. M. C. A., New York.

2. As to the Recreative Life of Youth, a Community Program of Co-ordination—

Rev. Franklin D. Elmer, Pastor First Baptist Church, and Scout Commissioner of Poughkeepsie, N. Y.

Fred A. Crosby, City Director of Boys' Work, Chicago Y. M. C. A.

George A. Bellamy, Hiram House, Cleveland.

Miss Gertrude Griffith, Junior Work Secretary, National Y. W. C. A., New York.

Report of a Joint Commission on Co-ordination between Churches, Sunday schools and Christian Associations for Religious Education, including the recreative life of Youth, presented by the Chairmen: Frank Knight Sanders, Ph.D., Topeka, Kansas; Clarence A. Barbour, D.D., Rochester, N. Y.; Franklin McElfresh, Ph.D., Chicago; Frank H. Burt, LL.D., Chicago; J. W. F. Davies, Winnetka, Ill.; Prof. George F. Fiske, Oberlin, O.; Miss Emma F. Byers, Minneapolis; Miss Florence M. Brown, Washington, D. C.

THIRD SESSION.

Wednesday, March 12, 2 P. M.

Meeting in the Euclid Avenue Baptist Chuch.

Theme: *The Church as an Agency for Civic Progress.*

1. Through the Pulpit: Responsibility in Dealing Directly with the Ethical Questions of Today—
Rev. Clarence A. Barbour, D.D., Rochester, N. Y.
2. Through Men's Organizations: How can the Church, through Men's Organizations give Moral Direction to the life of a Community?—
Rev. Carl D. Case, Ph.D., D.D., Pastor Delaware Avenue Baptist Church, Buffalo, N. Y.
3. Through the Sunday School: Responsibility of the Church for Moral Education in the Sunday School—
George Albert Coe, Ph.D., LL.D., Professor Union Theological Seminary, New York.

Discussion.

Rev. Alfred W. Wishart, D.D., Pastor Fountain Street Baptist Church, Grand Rapids, Michigan.

Rev. Albert T. Moore, D.D., General Secretary, Department of Temperance and Moral Reform, Methodist Church, Toronto, Canada.

FOURTH SESSION.

Thursday, March 13, 12:30 P. M.

Meeting for Luncheon in the Large Dining Room of the Young Women's Christian Association (18th and Prospect.)

A Business Session.

Election of Officers.

FIFTH SESSION.

Thursday, March 13, 2:30 P. M.

In the Euclid Avenue Baptist Church.

Meeting jointly with the Department of Theological Seminaries.

Theme: *What is the Dominant Function of the Church in the Life of Today?*

Rev. Washington Gladden, D.D., Columbus, Ohio.

Rev. Charles F. Dole, D.D., Jamaica Plain, Boston, Mass.

Rev. Timothy P. Frost, D.D., Evanston, Ill.

Discussion.

Rev. Arthur E. Main, D.D., L.H.D., Dean Alfred Theological Seminary, Alfred, N. Y.

PRELIMINARY PROGRAM.

XV

DEPARTMENT OF SUNDAY SCHOOLS.

FIRST SESSION.

Tuesday, March 11, 10 A. M.

Meeting in the Auditorium, The Y. M. C. A.

Theme: *The Correlation of the Educational Work of a Church.*

The report of a Special Commission, presented by

Professor Walter S. Athearn, A.M., Department of Religious Education, Drake University, Des Moines, Iowa.

Discussion.

George B. Steward, LL.D., President Auburn Theological Seminary and Chairman of the Presbyterian Commission on Religious Education, Auburn, N. Y.

Rev. William E. Chalmers, B.D., Educational Secretary, American Baptist Publication Society, Philadelphia, Pa.

Rev. Chas. W. Brewbaker, Salem Church, Baltimore, Md.

Appointment of Committees.

SECOND SESSION.

Tuesday, March 11, 2 P. M.

Meeting in the Auditorium, The Y. M. C. A.

A Joint Meeting with the Department of Churches and Pastors.

Theme: *Children and Worship.*

Graded Worship—

Rev. B. S. Winchester, D.D., Boston, Mass.

Rev. W. I. Lawrence, Boston, Mass.

Miss Margaret Slattery, Boston, Mass.

Children and Church Worship—

Rev. J. W. F. Davies, Winnetka, Ill.

Prof. George A. Coe, New York, N. Y.

**(See full program under Department of Churches and Pastors,
p. —.)**

Adjourn at 4 P. M. for PREPARATION MEETING.

THIRD SESSION.

Wednesday, March 12, 9:30 A. M.

Meeting in the Auditorium, The Y. M. C. A.

A Joint Session with the Departments of "Churches and Pastors"
and "Christian Associations."

(See full program under "Churches and Pastors," p. —.)

Theme: *Vital Relations of the Churches and Christian Associations.*

1. As to Bible Study, Community Co-ordination—

*Rev. Edward Talmadge Root, Providence, R. I.**Rev Roy B. Guild, Topeka, Kansas.**Herbert R. Lansdale, Rochester, N. Y.**Charlotte S. Adams, New York.**Fred A. Goodman, New York.*

2. As to the Recreative Life of Youth, Community Co-ordination—

*Rev. Franklin D. Elmer, Poughkeepsie, N. Y.**Fred A. Crosby.**Gertrude Griffith, New York.**Geo. A. Bellamy, Cleveland.*

Report of a Commission on Co-ordination—

Frank K. Sanders, Ph.D., Topeka, Kansas.

FOURTH SESSION.

Wednesday, March 12, 2:30 P. M.

Meeting in the Auditorium, The Y. M. C. A.

Training for Citizenship Through the High School Curriculum
in the Sunday School—

*Rev. O. C. Helming, Pastor University Congregational
Church, Chicago, Ill.**David R. Porter, High School Secretary, International
Y. M. C. A., New York.*

Training for Citizenship through Boys and Girls Clubs—

*Allen Hoben, Ph.D., Professor, University of Chicago.
Herbert W. Gates, M.A., Director Brick Church Insti-
tute, Rochester, N. Y.*

Fred A. Crosby, Boys' Work Secretary, Y. M. C. A., Chicago, Ill.

Discussion.

Relating the Young People's Society to the Sunday School—

Rev. Ernest B. Allen, Ph.D., Washington St. Congregational Church, Toledo, Ohio.

Discussion.

FIFTH SESSION.

Thursday, March 13, 9 A. M.

The Auditorium, Y. M. C. A.

Business Meeting of the Department.

Adjourn at 10:30 for Annual Meeting of the R. E. A.

DEPARTMENT OF PUBLIC SCHOOLS.

FIRST SESSION.

Wednesday, March 12, 4 P. M.

Meeting in the Second Presbyterian Church.

A Joint Meeting with the Department of the Home.

Theme: *Relating Religious Instruction to Public School Work.*

Possible Plans for Accrediting Religious Instruction—

Louis F. Hite, Cambridge, Mass.

The North Dakota Plan of High School Bible Study—

Professor Vernon P. Squires, State University, Grand Forks, N. Dak.

The Greeley Plan—

Credits Plans from the Viewpoint of the Colleges—

Nathaniel Butler, LL.D., Director Co-operation with Secondary School, The University of Chicago.

The Bible in the Schools—

Rabbi Louis Grossman, Ph.D., Principal of Teacher's Institute of Hebrew Union College, Cincinnati, O.

Election of Officers of the Department.

SECOND SESSION.

Thursday, March 13, 4 P. M.

The Second Presbyterian Church.

A Joint Meeting with the Department of The Home.

Theme: *Experiments in Moral Education.*

1. A Program of Ethical Instruction—

*Principal George R. Johnson, The Des Peres School,
St. Louis, Mo.*

2. The Place of Religion in Moral Training—

Henry W. Holmes, Ph.D., Professor of Education, Harvard University, Cambridge, Mass.

3. Utilizing Moral Crises—

Principal Thomas J. McCormack, La Salle and Peru High School, La Salle, Ill.

4. Practical Methods of Moral Instruction—

W. S. Sutton, LL.D., Dean The Department of Education, University of Texas, Austin, Texas.

DEPARTMENT OF CHRISTIAN ASSOCIATIONS.

(Y. M. C. A. and Y. W. C. A.)

(The work of Student Associations is discussed in the Department of Universities and Colleges.)

FIRST SESSION.

Wednesday, March 12, 9:30 A. M.

Meeting in The Auditorium, The Y. M. C. A.

A Joint Session with the Departments of "Churches and Pastors" and "Sunday Schools."

(See full program under "Churches and Pastors.")

Theme: *Vital Relations of the Churches and Christian Associations.*

1. As to Bible Study, Community Co-ordination—

Rev. Edward Talmadge Root, Providence, R. I.

Rev. Roy B. Guild, Topeka, Kansas.

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2. As to The Recreative Life of Youth, Community Co-ordination—

*Rev. Franklin D. Elmer, Poughkeepsie, N. Y.
Fred A. Crosby, Chicago.
G. A. Bellamy, Hiram House, Cleveland.
Gertrude Griffith, New York.*

Report of a Commission on Co-ordination—

Frank K. Sanders, Ph.D., Topeka, Kans.

SECOND SESSION.

Wednesday, March 12, 12:30 P. M.

A Business Session, with Luncheon, in private dining room at
the Y. M. C. A.

Election of Officers.

THIRD SESSION.

Thursday, March 13, 2:30 P. M.

Meeting in The Chapel, The Young Women's Christian Association (18th and Prospect).

Theme: *Religious Education in Christian Associations.*

"The Present-Day Platform of Religious Education."

Clyde W. Votaw, Ph.D., Professor, the University of Chicago.

"Progress in Religious Education in Christian Associations."

"A Constructive Program for Christian Associations."

PENAL INSTITUTIONS.

A Special Conference on Moral and Religious Education in
Prisons, Reformatories, etc.

Meeting in Trinity Cathedral Hall.

Wednesday, March 12, 10 A. M.

"Moral Development Through Penal Institutions"—

Dr. Harris R. Cooley, Director of Charities and Correction, City of Cleveland.

"The Psychology of the Personal Interview; its Relation to
Moral Development"—

Professor R. R. von Kleinsmid, Associate Superintendent Indiana Reformatory, Jeffersonville, Ind.

"Redemption by Labor"—

E. Stagg Whitin, Ph.D., General Secretary The National Committee on Prison Labor, New York.

Discussion.

**SOCIAL SERVICE COMMISSION OF THE RELIGIOUS
EDUCATION ASSOCIATION.****FIRST SESSION.****Tuesday, March 11, 2:30 P. M.****(Also a Public Meeting.)**

Meeting in The Brotherhood Room, Trinity Cathedral.

Theme: *Education in Social Service*—

In the Church—

*Rev. F. M. Crouch, Field Secretary, Protestant Episcopal Joint Commission, Brooklyn, N. Y.**Dr. C. F. Macfarland, Secretary Federal Council of the Churches, New York City.*

In the Sunday School and Young People's Society—

*Mr. W. C. Pierce, Associate Secretary.**Rev. Geo. T. Webb, D.D., Editor "Service," Philadelphia.***SECOND SESSION.****Wednesday, March 12, 2:30 P. M.**

Meeting in The Brotherhood Room, Trinity Cathedral.

Theme: *Religion in Social Service*.

In the College—

*Rev. O. J. Price, Ph.D., Pastor First Baptist Church, Lansing, Mich.**E. A. Hanley, D.D., President Franklin College, Franklin, Ind.*

Is Religion an Element in the Social Settlement?—

Graham Taylor, D.D., Chicago School of Civics and Philanthropy.

How Can Religion Function in Settlement Work?—

J. B. Riddle, Superintendent Greenwich House, Cleveland, Ohio.

How to Secure Social Betterment—

Rev. A. W. Wishart, D.D., Grand Rapids, Mich.

THE HOME.

Meeting jointly with The National Congress of Mothers.

Wednesday, March 12, 2 to 4 P. M.

Meeting in the Second Presbyterian Church.

Mrs. Frederic Schoff, President of the National Congress of Mothers, presiding.

Theme: "*The Responsibility of the Church for the Home.*"

"The need of Educating Parents for the Vocation of Parenthood"—

Mrs. Frederic Schoff, President The National Congress of Mothers, Philadelphia.

"The Church Providing Education for Parents"—

Edward P. St. John, Hartford, Conn.

Discussion.

Prof. Clyde W. Votaw, Ph.D., Chicago.

Mrs. Orville T. Bright, Vice President of the National Congress of Mothers, Chicago, Ill.

Business.

Election of Officers.

4 P. M. Adjourn to Meeting of Department of Public Schools in same room.

SECOND SESSION.

Thursday, March 13, 2 to 4 P. M.

Meeting in the Second Presbyterian Church.

Mrs. Frederic Schoff, presiding.

Theme: "*The Social Problem of the Modern Home.*"

"How should the Church Co-operate with the Home to meet the Social Needs of Young People?"—

Mrs. David O. Mears, Essex, Mass., Vice President of the National Congress of Mothers.

"The Public Schools as a Factor in the Social Life of Young People."

Discussion.

4. P. M. Meeting of the Department of Public Schools in same room.

LAY TRAINING SCHOOLS.

All sessions in the Y. W. C. A.

FIRST SESSION.

Wednesday, March 12, 9:30 A. M.

The Curricula of Training Schools.

The Present Condition—

An Ideal Curriculum—

Lucy Rider Meyer, Chicago Training School for Missions.

Discussion—

Prof. Chas. T. Paul, Principal Missionary Training School, Indianapolis, Ind.

The Need and Opportunity of Training for Negroes as Leaders in Social Service—

Miss Mattie Duncan, Ph.B., Nashville Institution for Negro Christian Workers.

Discussion.

SECOND SESSION.

Wednesday, March 12, 2:30 P. M.

The Social Mission of the Training School.

To the Rural Community—

To the City—

Discussion.

To the Lay Worker at Home—

To Young People's Societies—

Discussion.

THIRD SESSION.

Thursday, March 13, 2:30 P. M.

The Relation of Training Schools to Other Organizations.

Colleges and Universities—

Theological Schools—

Dr. Chas. M. Stuart, Pres. Garrett Biblical Institute, Evanston, Ill.

Schools of Civics and Philanthropy—

Graham Taylor, D.D., School of Civics and Philanthropy, Chicago.

Discussion.

Plans of Work for the Department.

Election of Officers.

EUGENICS AND SEX HYGIENE.

A Special Conference on Teaching Eugenics and Sex Hygiene.

Tuesday, March 11th 2:30 P. M.

Meeting in Trinity Cathedral Hall.

“What the Church Ought to Teach Parents and Young People in Eugenics”—

Mrs. Mary E. Teats, Director Correspondence School of Eugenics, Chicago.

“Teaching Eugenics in the Story Hour”—

Mrs. Mary L. Read, The School of Mothercraft, New York.

DIRECTORS OF RELIGIOUS EDUCATION.

(Attendance limited to employed Directors of Religious Education.)

FIRST SESSION.

Breakfast Wed., March 12, 8 A. M.

Private Room, Y. M. C. A.

Topic: *Professional Standards of Preparation for Directors.*

SECOND SESSION.

Luncheon, Thursday, March 13, 12:30 o'clock.

Private Room, Y. M. C. A.

Topic: *The Functions of a Director of Religious Education.*

Discussion based on an inquiry amongst the employed Directors.

DENOMINATIONAL COMMISSIONS ON RELIGIOUS EDUCATION.

A Joint Conference of the official Boards of Religious Education appointed by the different denominations.

Meeting in The Y. M .C. A.

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The Training of Rural Teachers.	By Clara B. Fishpaw.
Pre-Vocational Training.	By Charles A. King.
The Function of a College Education.	By M. L. Crosley.
The Ten Year Old Boy and His Books.	By M. A. Carringer.
The Cause, Cure and Prevention of Bad Habits.	By J. Mace Andress.
Why Teachers Fail?	By Joseph Kahn.
The Normal School Ideal.	By F. W. Smith.
Outlines of Educational Hygiene.	By L. W. Rapier.
Entrance Examinations and the College Degree.	A Symposium by Prof. C. H. Forbes (Phillips Andover); Prof. H. T. Fowler (Brown U.); Prof. C. W. Parmenter (Mechanic Arts High School, Boston); Pres. E. C. Sanford (Clark College).
Student Honesty.	By D. W. Abercrombie and Prof. W. L. Phelps.

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